

Sanctification by Faith
VINDICATED:
IN A
DISCOURSE
ON THE
Seventh Chapter of the Epistle
OF
St. PAUL to the ROMANS,
Compared with the
Sixth and Eighth Chapters of the same Epistle.

Written by **ZACHARY MAYNE, M.A.**

To which is prefixt a Preface by Mr. *Rob. Burroughs*.

Αἱ τὰ πορνικὰ ἐν τῷ οἴκῳ περὶ αὐτοῦ γυμνάξαι. S. Chrysostom de
Apostolo Paulo.

Peccata Populi Enumerat Persona sua, Quod & Apostolum in Epistola
ad Romanos facere legimus. S. Hieronymus in Daniel.

Τὴν πίστιν καὶ ἀγάπην τὰς καρδίας αὐτοῦ. Acts 15. 9.

Licensed; Sept. 11th, 1693.

LONDON: Printed by W. O. for John Salusbury, and Sold by
Walker Dight in Exon. MDCXCIII.

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THE PREFACE.

TH E Christians of the first Ages were such Ornaments of their Profession, and such Examples of Piety and Zeal, of Humility and Patience, and all other Vertues, that the World beheld them with astonishment. Many of their Enemies concluded, that so heavenly a Conversation proceeded from a Principle that is more than Human, and were thereby induced to embrace the Gospel of our Lord *Jesum Christ*. But it must be acknowledged, that there were many that assum'd the Name of Christians, who, by their various Heresies and detestable Practices, caus'd the Way of Truth to be blasphem'd. Yet * did they stile themselves, *The elected Seed*, and boasted of an extraordinary Perfection. They pretended, that they understood more than *Paul* or *Peter* or any other Mortal; and that they were no more polluted with the Sins they committed than Gold was diminished in its Substance or corrupted with Dirt.

* *Vid. Iren. advers. Hæres. lib. 1. cap. 1. pag. 26, 28. & cap. 9. pag. 73. Clem. Alex. Pedag. lib. 1. cap. 6. pag. 107. Tertul. de Præscript. Hæres. cap. 41. p. 217.*

I know not whether any amongst us be arriv'd to such Arrogance and Folly: But it is too evident, and it is sad to consider, that as there is no small number of debauch'd and profligate Wretches, even in these Times of so much Light, who set their Mouths against Heaven, and, like the prophane *Amiochus*, speak *marvellous things against the God of Gods*: So there are many others, that profess to know God, but in Works deay him; and to have a special interest in the favour of Christ, but hate to be reform'd by him. They flatter themselves into a belief, that they have made an exchange with him of their Sins, which nevertheless they resolve not to part with for his Righteousness, which they are willing he should keep to himself. They are not concern'd about it, nor are they solicitous to know, whether the advantageous Bargain, with which they are so much affected, have any other ground but in their own imagination: Because a just Enquiry into this Matter would frustrate their great Design, which is, to live wickedly and as comfortably as they can, and to reconcile their Vices with the hopes of Salvation.

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This disposes them to advance or defend such Doctrines as are most suitable to their corrupt Inclinations: and from hence it is, that instead of bringing their Actions to the Rule, they warp the Rule into a compliance with their Actions: Or, as St. Basil speaks * of those that adulterate the Truth, *They do not accommodate their Mind to the Scripture, but pervert the Scripture to their own Will.* And thus they seek to cover their shame under the shadow of a Divine Authority, as Seneca tells us †, the Epicureans hid their Luxury in the Bosom of Philosophy.

ακολούθῳ ἐκδηλώσαντες, ἀλλὰ πρὸς τὸ οὐκ εἶναι βέλημα τὴν διδόναν τῶν γράφων διασφόρτες. Basil in Hex. Homil. 2. p. 17.

† — *Vitii dediti luxuriam suam in Philosophia sine abscondunt.* Senec. de Vir. Beat. c. 12.

Amongst all the parts of the Holy Scripture that have been thus perverted, I think none have suffer'd more than St. Paul's Epistles; in which, as another Apostle assures us, *there are some things hard to be understood,* 2 Pet. 3. 16. And such are the things which Men of corrupt minds are wont to set upon the Rack *, that they may extort a Confession from them in favour of Immorality. The plain and necessary Rules and Precepts of Religion they neglect; and from obscure Passages they wrest those Conclusions that are only fit to support a false Peace in the way to destruction.

For this purpose, they serve themselves of the seventh Chapter of the Epistle to the *Romans*, and they seem to me to argue more plausibly from thence, in vindication of Impiety, than from any other part of the Apostle's Writings: Which may shew, what care we ought to take to inform ourselves of his meaning, that we may avoid their Mistakes, of which both the Causes and Effects are very deplorable; and be able to defend Christianity from their Assaults and the Reproaches that they would cast upon it. You see, says St. Chrysostom †, speaking of this place, that unless with due fear or circumspection we consider his Words, and have an eye to his Scope, *there will follow infinite Absurdities.* And of this Admonition, I think there is sufficient reason.

* Ὅπως ἔπειδ' ἂν μὴ μὲν τῆς προσομιῆς εὐαρεσίας τὰς λέξεις ἐκλεξάμεθα, καὶ πρὸς τὸν ἀποστόλων ἴδωμεν σκοπὸν, μὲν εἴηται ἅπαντα. Chryst. t. 3. p. 100. Ed. Savil.

Indeed, if St. Paul speaks of himself in the state of Sanctification, where he says, that he is *Carnal and sold under Sin*, with other things of the like nature, a Man may then at once be engaged in the Service of God and Mammon, and be in Communion both with Christ and Belial. He may reconcile things that are most inconsistent, and be at the same time a Child of Light and of Darkness. He need but say, *The Evil I do, I allow not; and therefore it is no more I that do it, but Sin that dwelleth in me;* and this would justify the greatest Enormities. To know his Master's Will, and not to do it; to confess it to be holy, just and good, and

to be under convictions from it, and yet to neglect it, would secure him from future stripes for his disobedience to it. And to bite the Chain that holds him fast, and to fret at the wretched Slavery he endures, would be an Argument of a Glorious Liberty. To violate the Laws of God with reluctancy and against the dictates of his own Conscience, would be a mark of Sanctification: and of this Consolation he could never be depriv'd, unless he lost all sence of good and evil, and, being *past feeling*, rush'd furiously into Sin, without any consideration or apprehension of Divine Vengeance.

If these be just and natural Inferences from the Interpretation which I have mention'd, as I think they are, this is cause enough to reject it. For they that are skill'd in the Art of Reasoning lay this down as a Maxim *, and it is generally receiv'd as an evident Truth, That *if the things are false which follow from certain Premises, these Premises are also false*. And our blessed Saviour tells us †, That *the Tree is known by its own Fruit*: A Rule that is very applicable to our present Case, and may shew, that it cannot be a good Exposition that brings forth Consequences which are evil and pernicious; but ought to be condemn'd, as contrary to the Parity of God, the Design of Christ, the Work of Grace and the Doctrin of the Gospel.

Nevertheless, I deny not, that some learned and good Men have been of opinion, that St. Paul here discourses of himself after conversion. But then they tell us, that the Evil, he complains of, was only the motion of concupiscence, to which he did not consent, much less did he reduce it to practice. Or else, they say, he meant it not of great or wilful Sins, but only of smaller Offences or Infirmities, which in this Life are incident to the Regenerate. And it is true, that (if they have a right notion of Infirmities) by softning the Interpretation in this manner, they have avoided the Consequences on which I have already reflected. But through unwariness or inadvertency, they have done violence to the words of the Apostle by that Exposition. For from his words it is plain, that whosoever was here spoken of, his Condition was very miserable. Not only an inclination to Sin, but actual and known Sin, had taken possession of him and dwelt in him, which intimates to us, that it was become habitual, and govern'd * him as his Lord. It had effectually wrought in him, and prevailing against him, had brought him into *Captivity*, Vers. 23. It had put him under its own Power and Law, and so deeply engaged him in Slavery, that he could do no more than wish for Freedom. *To will was present with him, but how to perform that which was good he knew not*, Vers. 18. A thing that cannot well be imagin'd of that excellent Person who invited the *Corinthians* † to be Followers of him as he was of Christ; and who profess'd *, that he was able to do all things through Christ that strengthened him...

* *Docent nos Dialectici, si ea quæ rem aliquam sequantur falsa sint, falsam illam ipsam esse quam sequamur. Cicer. de Fin. Bon. & Mal. lib. 4. sect. 19.*

† Luke 6. 44.

* *Vid. Probant. vir. Epist. p. 399. Ed. Ansel. 1684.*

† 1 Cor. 11. 1. * Phil. 4. 13.

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I think we had much better be ignorant of his Meaning, than deprave it by an Interpretation that is injurious to Him, and destructive of Holiness: But neither is that necessary, as will appear in the following Discourse. By the way, it may be noted in general, that there are several Difficulties in this Apostle's Writings that we should not find insuperable, if, with a due application of mind, we would enquire into their Nature and Original. For example, It may be consider'd; that some of these Difficulties proceed from his Language; for however that be *Greek*, and therefore may be thought, on that account, not less intelligible than any other part of the New Testament: Yet sometimes he uses words in such a way or signification as differs from the construction which they commonly receive in the Books of other Writers. And, if we may believe

a great Judge in such things, he retains something in his style of the genius of a *Cilician*, and of an *Hebrew of Hebrews*, and Scholar of *Gamaliel* *. And this may suggest to us at least thus much, that, to gain an acquaintance with his Phrase, on which our understanding of his sense depends, we ought with great care to peruse his Epistles and compare them together: Which may be of more use to us, for that purpose, than a rigorous examination of his Expressions by the modes of speaking that have obtain'd amongst other Authors that are purely *Greek*.

Other Difficulties proceed from hence, that, as St. *Irenæus* long since observ'd †, the Apostle hath many *Hyperbata*. His great depth of Thought, his abundance of Matter and vehemence in expressing it, his vigour and vivacity of Spirit, and the quickness of his Conceptions, occasion'd sometimes large Digressions, and sometimes sudden and unusual Transitions. And if we pass by these things without notice or regard, we shall often be left in the dark, and take that to be a continued Discourse about the same Subject, which relates to different Matters.

But what is most to my purpose, is, that the Apostle sometimes transfers things by a Figure * from their proper Subjects. For instance, as he tells us †, he *knew a man in the body that was caught up to the third heaven*, and seems to speak of another what was meant of himself; so he sometimes seems to speak of himself what is meant of another, particularly where he says *, *If the truth of God hath more abounded through my lie unto his glory, why yet am I also judged as a sinner?* In which words he represents either a *Jew* or *Heathen* making that exception; imitating herein the example of the Prophets, of whom *Clemens Alexandrinus* observes †, that amongst the Revelations, which they receiv'd from God, they relate the popular Talk against them, and propose it by way of Question. And I may add, that unless we distinguish what they thus propose from the Answers which they give it, instead of penetrating into their sense

* Nec miremur in Apostolo, si major ejus lingua consuetudine in qua natus est et nutritus. Hieron. Ep. ad Algasiam, qu. 16. vid. pl. ibid.

† Hyperbatia frequenter utitur Apostolus. Iren. adv. Hæres. l. 3. c. 7. p. 242.

* 1 Cor. 4. 6.
† 2 Cor. 12. 2.

* Rom. 3. 7.

† — διαγγελόντες δὲ αὐτοῖς καὶ τὰ ἀντιποθέμενα τῷ πνεύματι καὶ τῷ θεῷ ἀλλήματα: οὕτως ἐν τῇ ψυχῇ πνεύματος ἀνδραγαθῶν ἀγαθῶν. Clem. Alex. Strom. l. 3. p. 442.

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we shall confound it. Yet must we not expect to meet with Objections and Solutions in their Writings, produc'd with such formality as they are by the Schoolmen. To find them in some places, requires a diligent and an attentive Reader: but his Pains will be recompens'd by the Light, which a nice and critical observation of them gives to the Holy Scripture.

Having this Key to the Apostle's meaning, it remains, that we consider in the next place, Who is the wretched Man he speaks of, that was Sold under Sin and led *Captive* by it, &c. And upon a due enquiry, I doubt not but we may discover him, from those Marks and Lineaments by which he is describ'd. For as our Lord determin'd, whose the Coin was, which was shew'd him, and to whom it should be rendred, from its *Image and Superscription*: Thus, from the Character itself which is before us, we may gather, to whom it ought to be assign'd. It may not be attributed to St. Paul himself, as I have shew'd already, and it will be more manifest in the ensuing Treatise: Nor to any Sincere Christian, for he that is so, is Dead to Sin and a Servant of Righteousness *. It belongs therefore to * Rom. 6. the unregenerate Man labouring under Convictions, whose person the Apo- 2, 18. stile here sustains.

Otherwise, I know not how to reconcile those Passages which are laid together by Origen * for the confirmation of this Exposition. For, not to mention them all, this Expression of St. Paul †, *In me, that is, in my flesh, dwelleth no good thing*, seems inconsistent with those places where he says †, *I live; yet not I, but Christ liveth in me*; and where he informs us, that the Spirit of God dwells * in the Faithful, and that their Bodies were the Temples † of the Holy Ghost. And I do not see what Solution can be given of † 1 Cor. 6.9 this Difficulty, unless it be, that, as Origen * tells us, *It is the manner of the Holy Scripture tacitly to change the Persons and Things and Causes and Names, of which it seems to speak, or rather to use the same Names in representing different Matters*. An Observation which, being rightly understood, may be of great and frequent use; but it requires great caution and judgment in the application of it.

With Origen many others, both Ancient and Modern Writers of great eminence, concur in this Interpretation: And, amongst the last, some of our own Nation especially have done excellently on this Subject. But the Learned Author of this Treatise hath handled it more copiously than any that I have seen: and as he hath, in my opinion, managed it with great strength of Reason, so he hath carried on the whole Work with that Spirit of Piety and Charity for the good of Souls, that I hope it may contribute something towards the Reformation of a degenerate Age, which abounds both with Hypocrisie and Prophaneness, and calls for the helping Hands of those that are in a capacity to stem the Torrent of Iniquity.

* *Moris est Scriptura Divina, et personas latentes, et res et causas, de quibus dicere videtur, et nomina commutare, imo potius eisdem nominibus in aliis arg; aliis rebus uti. Orig. ubi supra.*

* Origen. in Ep. ad Rom. c. 7. † Rom. 7. 18. † Gal. 2. 20. * Rom. 8. 11. † 1 Cor. 6. 19.

The P R E F A C E.

This is what I thought fit to say by way of Preface, and I add no more but my hearty Prayers, That the Almighty, who is of *purser eyes than to behold sin*, would bless those Endeavours that are employ'd against it, and in the vindication of Holiness: and that he would so dispose the Hearts of all Men, that the Disobedient may be turn'd to the Wisdom of the Just, and that the Just may be justified * still: that they that are in Error may be brought into the Light of Truth, and they that have received the Light may walk worthy of it and give diligence to make their Calling and Election sure.

* O. J.
and *the*
 Rev.
 22, 11.

April 20. 1693.

Robert Burroughs.

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THE EPISTLE TO THE READER.

IN my first Address to thee I make a solemn Profession, That I serve no Party of Men, neither can I see any worldly Interest that I can promote in the Writing of this Treatise, but rather the contrary; and if I had not hoped it might be of some use to the Publick, I should not have troubled my self in the Composing, nor thee in the Perusing of it; and having said thus much, I shall shew thee first the Occasion, and then the Reasons of my Undertaking.

The Occasion was this: I have for these Thirty Years and more kept my Thoughts suspended in the Controversie of Election and Reprobation, and the Liberty of Man's Will, not without making Enquiry by Reading, Discoursing and Meditating, with all which I have joyned serious Prayer: But I was very loath to determine my Thoughts without a clearness and evidence. At last, observing the Clashing that there was in Books, and in the Pulpit by one against the other, the Animosities and Feuds raised in the Parties, the Intricacy of the Knots, and the Abstruseness of the Discourses upon this Subject, as they lye in Controversial Writers, I thought the safest, quietest and surest way was to endeavour to find out the Truth as it lay in the Scripture alone, and by it self; and to this end I took my self so commit to my Memory all the first Eleven Chapters of St. Paul's Epistle to the Romans in Greek, for in the ninth and eleventh Chapters of that Epistle is the chief Seat of this Controversie; and I was willing to learn all the Chapters before, that so I might observe as warily and curiously as I could (begging God's assistance) how the Apostle made his Approaches to that great Mystery of Election and Reprobation (which (especially in the ninth Chapter) hath been made the Rise and Occasion of dreadful Disputes) for that I did not question but this wise Master-builder

did raise this high and lofty Superstructure of his ninth and eleventh Chapters upon a sure Basis; and though I know that an Epistle may contain distinct Subjects, that may have no great (if any) connexion and dependance; yet it is very obvious to any Observer, that the most disputative and argumentative part of the ninth Chapter hath a clear relation to and connexion with the third and fourth Chapters foregoing, wherein the Apostle is proving Justification by Faith, Rom. 9. 30, 31, 32. What shall we say then? that the Gentiles which followed not after Righteousness, have attained to Righteousness, even the Righteousness which is of Faith: But Israel, which followed after the Law of Righteousness, hath not attained to the Law of Righteousness. Wherefore? Because they sought it not by Faith, but as it were by the Works of the Law. And this was the reason of their reprobation: So that the Election of the Gentiles, and some few Jews, was really grounded upon their cleaving to the way of the Promise and Faith, whereas the reprobation of the Jews, was, as I have said, from the contrary reason. And accordingly Dr. Hammond concludes his Paraphrase upon the ninth Chapter with these words: The Sum then of this whole Chapter will be reduced to these five Heads, 1. The Privileges of the Jews, and among them especially Christ's being born of that stock. 2. That those of them which resisted and believed not in Christ, were delivered up to obduration by God, and the Gentiles taken in their stead. 3. That 'twas most just with God to deal thus with them. 4. That some of the Jews at that time believed in Christ. 5. That the cause that the rest believed not was, that after a Pharisaical manner, they sought Justification by the Works of the Law, Circumcision, &c. despising the Faith and Doctrine of Christ, and that Evangelical way of Justification, and so stumbling at the Christian Doctrine, which they should have believed, were the worse for him, and the preaching of the Apostles, by whom they should have been so much the better.

And I bless God, in about half a Year's time, I picked up so many spare Hours as in which I obtained what I designed, the getting by heart those eleven Chapters, and have repeated them often exactly; and in the getting of them, and at last my ninth and eleventh, I have attained a very comfortable Satisfaction in the Controversie about Election and Reprobation, and do not at all repent any Hour's time spent in the endeavour with relation to that. But that which I have now to acquaint thee with is, That while I was making my Progress in getting and repeating the several Chapters, there did a considerable light arise to me concerning the true and genuine sense of the seventh Chapter, which I had been often puzzled about heretofore. And this I thought worthy a new Labour to acquaint thee with, so here I have given thee the occasion of my writing upon it.

Now for my Reasons moving me so to do, take as followeth:

Reason I.

First then, I have observed, That several Expressions in that seventh Chapter to the Romans are the common shelter of many profligate Persons, who would fain pass in their own apprehensions, and in the judgment of others, for good Men,

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Men, though if they would make any serious Reflections, they must needs see themselves in a very evil state. When I would do good, say they, evil is present with me; the good that I would I do not, and the evil that I would not do that I do; so then it is no more I that do it, but sin that dwelleth in me. With my mind I my self serve the Law of God, but with my flesh the Law of Sin: And so lick themselves whole presently after every the foulest Commission, With an, O wretched Man that I am! and all because it is allowed by some, that St. Paul used these Expressions as speaking in his own person after conversion. Now this Scripture is to be wrested out of their hands, by shewing them, that St. Paul speaks this in the person of an unregenerate Man, and therefore 'tis a Plaster that will not cover, much less heal their Sore. Again,

Secondly, *I fear, that even good People, or at least People well inclined, do too easily take comfort, after having failed in many Points of their Duty, in such Expressions as these: "When I would do good evil is present with me, and I find a Law in my Members warring against the Law of my Mind, and bringing me into captivity to the Law of Sin; When they ought to take refuge only in a sound Repentance, and the Blood of Christ, after having humbled themselves, and returned to their Duty as they ought. And they need not be dispoiled of the Comfort that is ready at hand for them after ordinary failings and sins of infirmity; for which I doubt not but there is a Pardon of course for them, upon their Confession to God: So that these Failings need not make any terrible disorder in their Peace and Comfort, and they may have as much relief in Gal. 5. 17. as they can justly pretend to have out of the seventh to the Romans: Gal. 5. 17. you have these words, The flesh lusteth against the spirit, and the spirit against the flesh: and these two are contrary the one to the other, so that ye cannot do the things that ye would. There is as much comfort in these words, as a sound Christian can seek for out of the seventh to the Romans in cases of infirmity: And I know no Divine that hinders them of the relief of this Scripture; for the Flesh not being perfectly subdued by, and to the Spirit, may hinder and clog them so as they may fail often, and may not come to be so good as they fain would be, or do all the good that they fain would do. And yet they are not forced to acknowledge, that they are sold under sin, as the Expression in that seventh to the Romans, by which they put a Sword into all wicked persons hands to kill themselves withal, and to bear themselves out in their vilest Enormities.*

Thirdly, *And indeed let the words in the seventh to the Romans be but allowed to be spoken of St. Paul in and of his own person after conversion, and I know not what you can say by way of conviction to the wickedest Man in the World. He will tell you, when you charge him, That he was drunk such a time, and filthy such a time, and can prove it of him, That it is true, it was so; but he hates it, 'twas not he that did it, but indwelling Sin; with his Mind he himself serves the Law of God, but with his Flesh the Law of Sin.*

Reason II.

Reaf. III.

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Sin. How can you confute him? how know you but it is so as he saith? and then upon what pretence can you excommunicate him? or censure him, if he declares his hatred of what he hath done? how do you know but he may be a Saint like Saint Paul, whereas the Church of God in all Ages hath and doth and ought to proceed in its Censures against Men according to External Actions: 1 John 3. 7, 8. He that doth righteousness, is righteousness, even as he is righteous. He that committeth sin, is of the devil. Verse 6. Whosoever abideth in him, sinneth not: whosoever sinneth, hath not seen him, neither known him. St. John's Epistle 3d. 11. He that doth good, is of God; he that doth evil, hath not seen God.

Reaf. IV. Fourthly, This taking the seventh to the Romans in the sence above mentioned, casts a great disparagement on St. Paul. Methinks those two Expressions in the fourteenth Verse of that Chapter, can never agree to St. Paul, The Law is spiritual, but I am carnal, sold under sin. What was St. Paul carnal after his conversion? The highest Christian that can bear that Name, St. Paul tells us, is but a Babe, 1 Cor. 3. 1, 2, 3. And I, brethren, could not write unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat, &c. Verse 3. For ye are yet carnal: and whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? What was St. Paul a Babe after he had written all that Epistle to the seventh Chapter? But the next Expression is a thousand times worse, if St. Paul speaks in his own person as of himself after conversion, He is not only carnal, but sold under sin, a very vile Captive under the slavery of sin. I remember such an Expression no where but in Ahab's case, who it is said sold himself to work Wickedness: And if St. Paul was sold under sin, he either sold himself, or was sold by another to this slavery: And who could sell him after he was become God's, but the Holy God, which is Blasphemy to affirm? or he himself, which is to make him another Ahab? Then in Verse 15. he explains how it appears that he was sold under sin, by the causal Particle For, For what I do, I allow not; for what I would, that do I not, but what I hate, that I do: And this is a clear Description of Slavery. So Verse 23. the Law in his Members brought him into captivity to the Law of Sin, made him a Slave.

Reaf. V. Fifthly, This contradicts all that St. Paul speaks of himself in other places of his Epistles, 2 Tim. 4. 7, 8. I have fought the good fight, I have finished my course, I have kept the faith, henceforth is laid up for me a crown of righteousness, &c. What he fight a good fight, that could not lift up an hand? Whenever he would do good, evil was present with him? The good that he would do, he did not, and the evil he would not do, that he did? A stout Soldier! He fight a good fight, that was taken prisoner, and carried captive to the Law of Sin! He finish his course, that could not move a step, nor stand upon his Legs! How to perform that which is good, I find not. Is this he that did preach, warn and teach every Man in all Wisdom, and Labour so hard

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hard at his Work? striving according to the working that worketh in me mightily, 1 Col. last. And so Ephes. 3. 7. Whereof I was made a minister according to the gift of the grace given unto me, according to the effectual working of his power, or his powerful working; the same with that in the Colossians; and so in Ephes. 1. 19. That you may know what is the exceeding greatness of his power to us-ward who believe according to the working of his mighty power, which he wrought in Christ when he raised him from the dead, and set him at his own right hand in the heavenly places.

Sixthly, *This seventh to the Romans, if it should be allowed in the sense mentioned, seems to take off all worthy Aspirings after degrees in Grace, and all religious joyful Gratulations and Thanksgivings to God for Grace already received. If we must be still Captives to and sold under Sin, to what purpose is it to endeavour after any high Attainments in any, much less in all the Graces of the Spirit? to be adding one Grace unto another, and one degree of Grace unto another? They that are Christ's have crucified the flesh with the affections and lusts. How shall we hope to be able to say with good Hezekiah upon a Death-bed, Remember now, O Lord, I beseech thee, how I have walked before thee in truth, and with a perfect heart, and have done that which is good in thy sight, Isa. 38. 2, 3.* Real. VI.

And Lastly, *The taking the seventh to the Romans, that is to say, the latter part of it, from the fourteenth Verse to the end, to be spoken by St. Paul, as concerning himself after conversion, casts a disparagement upon the whole Gospel, dispirits and enervates the Power and Efficacy of it, which yet is stiled the Mini-stration of the Spirit. We all know the Gospel to be the last of the Revelations of God to the World, even by the Son himself and his Apostles, endued with the Holy Ghost in a visible and admirable manner. The Gospel is called the Kingdom of Heaven, because in it Heaven is brought down upon Earth, as well as we directed by it to get to Heaven. We are come in the Gospel to mount Sion, and to the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels; to the general assembly and church of the first-born, which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling, which speaketh better things than the blood of Abel, Heb. 12. 22, 23, 24. The Church of God in the Gospel, is compared to an Heir at Age come to the Possession of his Estate. The Church before, to an Heir in his Non-age, Gal. 4. Now in the Days of the Gospel it is promised, that the feeble shall be as David, and the house of David shall be as God, as the Angel of the Lord before them, Zach. 12. 6. What shall St. Paul then, the chiefest of the Apostles, be as a Babe, as Carnal? sold under Sin? shall St. Paul pray for his Colossians, that they might be strengthened with all might, according to the glorious power of God, Col. 1. 11: and for his Ephesians, that God would grant according to the riches* Real. VII.

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riches of his glory, to be strengthened with might by his spirit in the inner man, and have no strength himself? Ephes. 3. 16. and not be able to find how to perform that which is good? He can do all manner of evil which he would not, but the good which he would fain do he cannot do; and the reason is, because the Spiritual Apostle is grown Carnal, sold under Sin, and led away into Captivity to the Law of Sin and Death! Methinks 'tis impossible, that ever these words should be spoken of St. Paul, as of himself; for there was never (as I conceive) a more vigorous, active, successful Person, or engaged in higher Work and Service. Therefore I shall here break off my Epistle to the Reader; and, after having given him a short Analysis of the foregoing part of the Epistle, with that of the sixth, seventh and eighth Chapter, shall betake my self to the Work which I have undertaken; that is, to shew by Paraphrasing the sixth, seventh and eighth Chapters of the Epistle to the Romans, That this cannot be the meaning of the seventh Chapter, which is by many thought to be so; the sixth and eighth rightly expounded, will cast a great light upon the seventh, inclosed betwixt them, according to that Maxim, *Opposita Juxta se posita magis elucescunt*. The sixth and eighth Chapters seem to me like two Guardians or Watchers, set to defend us from the dangerous misunderstanding of the seventh; or, to give thee another Comparison which hath fallen upon my fancy; they seem to be like two hot Baths, and the seventh like a cold Well fed from another Spring, and the Source it self of it is in the same Chapter fully accounted for.

The

The ANALYSIS.

I Find then, after the Apostle hath made a most stately Address, consisting of fifteen Verses, to that learned and faithful Church, he spends the other seventeen Verses of the first Chapter in convincing the Gentiles of their sinfulness.

The whole second Chapter in convincing the Jews of theirs.

In the third he shews, That the Jews, though they had many Priviledges above the Gentiles, yet were indeed no better than they, *ἡ ἑβραϊσμός ἐστὶν ἡμιθεὸς*, Cap. 3. 9. Verse 20. He sheweth, That neither of them can be justified by the Law, and that they both must be justified by Faith, Ver. 30.

In the fourth Chapter he proves Justification by Faith, by Abraham's Example, and David's Description of the Blessedness of a Man; any Man.

In the fifth Chapter he institutes a Comparison betwixt the hurt done to Mankind by the first Adam, and the benefit to Mankind by the second Adam, and heightens the benefit unspeakably beyond the loss; That as sin hath reigned unto death, so grace reigns by righteousness unto eternal life, through Jesus Christ our Lord: And so concludes the Discourse of Justification by Faith.

In the sixth Chapter the Apostle comes to a new Subject, which takes up that and the seventh and a good part of the eighth Chapter, viz. that of Sanctification, and shews, that that is as necessarily dependant and consequent upon Faith and Grace, as Justification itself is.

In the seventh Chapter, after the Apostle had settled the matter of Sanctification in the sixth, as indispensibly necessary and naturally flowing from the Doctrine of Grace and Justification by Faith, he is pleased, according to the Wisdom given to him, to bring in an Instance of an Ineffectual Attempt towards Sanctification, by a Man under Convictions from the Law, as he had before shewn at large, the folly of the Jews and Judaizing Christians, in seeking Justification by the Law; and indeed he words the matter in a way of personation in his own person: whereupon several have mistaken the Apostle's design, thinking that he spake all those things of himself after he was converted, and in an estate of Regeneration, whereas it is very clear to me, and indeed I find to many learned and godly Men, that the Apostle is only in his own Person personating a Man that is not truly converted, but struggling with his Corruptions in his own strength, being terrified by the Law, which only convinceth of Sin, and is a ministration of Condemnation; and so no wonder that he is so overcome and brought into Bondage,

days; as he acknowledgeth himself to be in that Chapter. But this I speak here but precariously, till I shall afterwards have made it to appear.

In the eighth Chapter, the Apostle, after he had set forth the convinced Person in such a struggle with his Corruptions in his own Strength, (the Law affording him neither Strength nor Hope) after he had set him forth as overcome and captivated, and brought into desperation, he gives him a glimpse of Christ, gives him a Plank after his Shipwreck, and in the very latter end of the seventh and beginning of the eighth Chapter, brings him off clear from those Rocks and Shelves upon which he had been in utmost danger of perishing. Which is all I shall say by way of Introduction and Analysis.

Sancti-

Sanctification by Faith

VINDICATED:

IN A

DISCOURSE

ON THE

Seventh Chapter of the Epistle

OF

St. PAUL to the ROMANS, &c.

ROMANS, Chap. VI.

What shall we say then? shall we continue in sin, that grace may abound? God forbid. Verse 1. The Apostle had in the former Chapter made it his Design from the twelfth Verse to the end, to shew, that though the World had suffered much by the first Adam, by whom Sin came into the World, yet, through the Grace of God, the World, that is, especially those of it that receive the abundance of grace and of the gift of righteousness, Verse 17. receive far more advantage by the second Adam, than ever they had lost by the first. Verse 18. Therefore as by the offence of one, judgment came upon all men to condemnation, even so by the righteousness of one, the free-gift came upon all men unto justification of life. Verse 20. Moreover, the law entered, that the offence might abound; but where sin abounded, grace did much more abound. Verse 21. That as sin hath reigned unto death, even so might grace reign through righteousness, unto eternal life by Jesus Christ our Lord: And with these words, in triumph concludes his Discourse of Justification by Faith and Grace. Upon which the Apostle starts a thought, that might enter into the heart of a foolish person, What shall we say then? shall we continue in sin, that grace may abound? This the Apostle answers with a *an anaphora*, God forbid. Rom. 6. 2. bid. We have three such Questions together, within the compass of six Verses, in the third Chapter of this Epistle, which the Apostle rejects with an abhorrency, Rom. 3. 3. What if some

Sanctification by Faith Undicated.

some did not believe, shall their unbelief make the faith (or faithfulness) of God without effect? God forbid. Verse 5. If our unrighteousness commend the righteousness of God, what shall we say then? Is God unrighteous who taketh vengeance? God forbid. Verse 7. If the truth of God hath more abounded through my lie unto his glory, why yet am I also judged as a sinner? A foolish way of freeing himself from judgment: Nay, it seems the People were so used in the Apostle's days to these Paralogisms and foolish Ratiocinations, that they presumed to affix them even upon the Apostles themselves, Verse 8. And not as we be slanderously reported, and as some affirm, that we say, Let us do evil, that good may come, whose damnation is just. To return therefore to our sixth Chapter, Verse 1. What shall we say then? shall we continue in sin, that grace may abound? Since God hath made Grace to abound much more than Sin, (where-ever Sin hath abounded) shall we resolve to continue in Sin, that so God may continue to make his Grace to abound towards us? God forbid, saith the Apostle. God may for once, having made Man a free Agent, though holy (as nothing else could come out of God's hand) after his voluntary Defection and wicked Rebellion, give him a Saviour, and send us a second Adam, the Lord from Heaven, that should do us infinitely more good, than ever the first earthly Adam did us hurt; but if we abuse his Grace, and turn it into Wantonness, the Grace will cease, and only prove a greater aggravation of our Sin and Judgment. But let us follow the Apostle's argumentation:

Verse 1.

Verse 2.

Verse 3.

Verse 4.

How shall we, that are dead to sin, live any longer therein? This second Question strikes the first Question dead, and is a full Answer to it; How can Men that are dead to any thing, live any longer in it, or unto that to which they are dead? It is a perfect contradiction to their being dead to it, to live in it. This is a Paraphrase and Comment enough for the second Verse.

Know ye not, that so many as were (or are) baptized into Jesus Christ, were baptized into his death? This is a full Argument again, by way of Question, for the proof of the Assertion, uttered by way of Question in the second Verse, viz. That all Saints (as such) are dead to sin; for that when they were baptized into Christ, they were baptized into his Death, and so are by profession dead to Sin. This is more fully express'd in the next Verse.

Therefore we are buried with him by Baptism into death, that like as Christ was raised up from the dead, by the glory of the Father, even so we also should walk in newness of life. Here is a plain Allusion made to the ancient way of Baptizing, which was by dipping under Water, called here burying, and rising or being raised up. I shall give this Explication in the Words of Dr. Hammond upon the Text, the third and fourth Verses:

"Tis a thing, saith he, that every Christian knows, that the Innerfion in Baptism, refers to the Death of Christ; the putting the Person baptized into the Water, denotes and proclaims the Death and Burial of Christ, and signifies our undertaking in Baptism, that we will give over all the Sins of our former Lives, (which is our being buried together with Christ, or baptized to his Death) that so we may live that regenerate new Life (answerable to Christ's Resurrection) which consists in a Course of all Sanctity, a constant Christian Walk all our days. This is enough for Explication.

Now the Argumentation of the Apostle seems to lie here: A Christian, by his Profession, is not only dead to Sin, but he is buried too, and risen to a new Life; and therefore 'tis absurd and monstrous to see him live in any Sin, as terrible, monstrous, absurd and intolerable, as it were for us that have buried our Friends with all proper Solemnities, to see them again come to our Houses, and haunt us from Room to Room, and appear to us wherever we go, or abide; this were enough to frighten us out of our Life: Even so monstrous and horrible a thing would it seem to us, if we had the fence of spiritual things, as we have of natural, to see any Man, that professeth himself a Christian, to live in any known Sin. But what an Age do we live in, and how absurd (I had almost said) is this Doctrine now! How strangely sounding in our Ears! Where the Professor, that endeavours to live as one dead and buried unto Sin, looks rather like a Spectre or Ghost, than a Man that proclaims his Sin as *Sodom*! But let us leave the Age, and return to the Apostle and to the Rule.

For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. Excellent Reason still, and well recommended to our very fancy! where the Apostle drops another Metaphor in his Allegorical Argumentation. We have not only been buried in, and raised out of the Water of Baptism, which is a transient way of being conformed to the death of Christ, but we have been planted together with him in the likeness of his death, which insinuates a permanent way of estating us in this Mortification and Vivification, wherein we are to symbolize with, or be made like unto Christ, in a death unto Sin and a life unto Righteousness; and under these Figures the reason of the thing is still illustrated and continued, that it is our Duty, by our Christian Profession, to become utter strangers to all sin, and very conversant in all the parts and exercises of an holy Life; for it would be a strange thing, that we should be only dead and buried with Christ, and not live with him, for so our Christian Religion and Profession would bring us to nothing, we should only become dead and not live, and then Religion doth nothing for us. Therefore if we have been planted together in the likeness of his Death, we shall be also in the likeness of his Resurrection, which he brings in with an *ἀλλὰ γὰρ καὶ τῆς ἀναστάσεως ὁμοιωσάμεθα*, which is more emphatical than the word also, (and yet that is all that is put for it in the Translation) *καὶ* alone signifies also, but *ἀλλὰ*, being a Disjunctive, places more weight in that part of the sentence with which it is conjoined, and is much of kin (with the Expletive *γὰρ* and the Copulative *καὶ*) to a *πολλὰ μᾶλλον*; so that it is much as if it had been thus said, For if we have been planted together with Christ in the likeness of his Death, we shall then most certainly, or much rather be in the likeness of his Resurrection. But the Apostle hath not yet done with the Allegory, but bestows new, fresh and fragrant Flowers upon our crucified Lord, Verse 6.

Knowing this, that our old man is, or was *ἐκτενευμένον*, crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. This is a matter of knowledge, if we know any thing of the mystery and meaning of the Gospel, that when Christ was crucified, and died for our sins, he did not only die as a sacrifice for sin, which was one principal end of his death, but he did then seal the truth of the Gospel with his Blood, the New Testament came to bear by the death of the Testator, and there is this signification eminently in his death, That whosoever should afterwards pretend to a benefit by his death, (which was chiefly for the expiation of sin) should count himself indispensibly obliged never to indulge or allow himself in any sin, which was the death of his Saviour, as all sin was. Let him that nameth the Name of Christ depart from iniquity, 2 Cor. 5. 14, 15. For the love of Christ constraineth us because we thus judge, that if one died for all, then were all dead. They must reckon themselves as dying with Christ to sin, when he died for sin. Verse 15. And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again. Which is a plain parallel Scripture to that before us. In this Rom. 6. 6. Knowing this, that our old man was crucified with him, I cannot conceive how this our (our old man, that is, our corrupt nature, or humane nature as corrupt) can be said properly to be crucified with Christ when he died any otherwise than by signification, except it be by way of influence, as his death confirmed the Gospel, and the Gospel persuades and assists us to holiness, as I have explained it. Our old man, that is, those corrupt Affections and Inclinations, which we had in us before conversion, were crucified with him, that the body of sin might be destroyed; which is much the same with our old Man's being crucified, for our old Man was consistent of a Body, with all its Limbs and Members that belong to a Body, and this must now be destroyed, to the intent that we should not henceforth serve sin.

For he that is dead is freed from sin. The Apostle loves the figurative way of Argumentation, which indeed is very acceptable and pleasant. If a Man be dead, he is justly freed *ἐλευθερώσεται ἀπὸ τῆς ἀμαρτίας*, from whatsoever old Master he had. Before we were converted to Christ we lived in sin, and served sin as a Master, but when we are joined to Christ by Repentance and Faith, we are crucified, dead and buried as to sin; sin can claim no right to our service, and we profess in Baptism to be baptized into this death, and by our conformity to Christ, to have been crucified, dead and buried with him.

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Verse 8. Now if we be dead with Christ, we believe that we shall also live with him, because we are also planted with him in the likeness of his Resurrection.

Verse 9. Knowing that Christ being raised from the dead, dieth no more; death hath no more dominion over him. So if you be raised with Christ, as you are representatively or significantly in Baptism; therefore as you have died unto sin, so you must die no more, for the next death would be a death unto righteousness, unto which you were raised, and this death must never be. So it follows,

Verse 10. For in that he died, he died unto sin once. The word is ἐφ' ἁπαρ, *semel tantaxat*, only once, or once for all, he dieth no more, but in that he liveth, or whatsoever he liveth (ὃ ζῇ) he liveth unto God; his whole life is consecrated to God, and so must yours be; and you are no further Christians than you thus do. So it follows,

Verse 11. Likewise reckon ye also your selves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. I know no difficulty in the words, but that they may easily be understood by what hath been spoken before, only I observe in the words, *Likewise reckon your selves*, ὁμοίως καὶ ὑμεῖς λογισατέ εἰναι; that the great thing that we have to do, is to keep the account clear, to consider what is the consequence of our Christian Profession; if we be wise and pertinent and serious therein, we must count it our indispensable Duty, to shew a true conformity to the Death, Burial and Resurrection of Christ, by our being as crucified, dead and buried to all sin, and alive unto God in all that we live. I shall only give a parallel place both for matter and form unto the tenth Verse, with this difference, that one place speaks of our Saviour, the other of St. Paul; but each express a Crucifixion, Death and Resurrection, or living unto God, and so pass to the twelfth Verse: In the tenth Verse of this Chapter it is thus expressed in the Greek, Ὁ γὰρ ἀνέστην, τῇ ἀμαρτίᾳ ἀνέστην ἐφ' ἁπαρ, ὃ δὲ ζῇ, ζῇ τῷ Θεῷ. The parallel place is Gal. 2. 20. Χριστὸν συνεσταύρωμας ζῶ δὲ, καὶ ἐν ἑσθίῳ, καὶ δὲ ἐν ἑσθίῳ Χριστὸς ὃ δὲ ζῶν ἐν ἐμοὶ ζῶ τῷ Θεῷ Χριστῷ. I am crucified with Christ, yet I live; no longer I, but Christ liveth in me, and the life that I now live, or what I live in the flesh, I live by the faith of the Son of God. The other is, Christ died to sin once, but now what he liveth, he liveth unto God.

Verse 12. Let not sin therefore reign in your mortal body. The Apostle having hitherto shewn doctrinally the absurdity of that Question in the first Verse, *Shall we continue in sin, that grace may abound?* from our professed state of Death to Sin, declared in Baptism, and from our necessary conformity to Christ, comes in this Verse, as partly in the eleventh, to make the Application, by way of Exhortation, *Likewise reckon ye also yourselves*. And here, *let not sin therefore reign in your mortal body*. Here I take the word *body* not to be the same with the word *body* in the sixth Verse: Our old man was crucified with Christ, that the body of sin might be destroyed; for there body is called the body of sin, but in this Verse sin and body are distinguished one from the other as two different things, and separable one from the other, whereas in that phrase, the body of sin, sin cannot be separated from the body, for take away sin from the body of sin, and there will be no body left, for the body of sin is made up of sin in all its variety; but we may at least in conception separate sin from our mortal body, for the same body in Adam, that after he had sinned became mortal, was actually without sin before he had sinned, therefore it may (at least) be conceived without sin, whereas the body of sin cannot be conceived without sin. But this Criticism will more visibly appear, if you observe the words of the Text in the Greek, Μὴ ἔν βασιλευέτω ἡ ἁμαρτία ἐν τῷ θνητῷ σωματίῳ ὑμῶν εἰς τὸ ὑπακούειν αὐτῇ ἐν ταῖς ἐπιθυμίαις αὐτῆς. Which is, being exactly interpreted, to be read thus, *Let not sin therefore reign in your mortal body, that you should obey sin (it αὐτῇ) in the lusts of the body (ἐν ταῖς ἐπιθυμίαις αὐτῆς)*. An English Reader cannot make the distinction which is very apparent in the Greek. For he is apt to take it thus, *Let not sin therefore reign in your mortal body, that you should obey it (that is sin) in the lusts thereof, that is, in the lusts of sin; but it is not so, but quite otherwise in the Greek, in the lusts thereof, that is, of the body.* I shall endeavour to explain the matter thus, for it is not a meer Nicety, but the Observation or Criticism carries a great deal of useful fence in it; We are all of us here in this World in a mortal body (Whether in the body, or out of the body, I cannot tell, God knoweth, saith St. Paul, 2 Cor. 12. 2. I say,

we are all in a mortal body; and this body of ours hath several appetites or designs, *as* eating and drinking, &c. these designs are called lustings or lusts, according to the old English. Now the Apostle's advice is, that sin reign not in our mortal bodies. In the body of sin, (which is to be destroyed and crucified with Christ) there is nothing else but sin, reigning sin; this therefore must be destroyed: but it is no duty, but a great sin, for us to destroy and kill our mortal body; we must nourish it and cherish it in a moderate way, only we must have a care that sin reign not in these mortal bodies, so as to obey sin, in gratifying to excess the innocent lustings or desires of our body. The thirteenth Verse illustrates and strengthens this sense that I have given of the twelfth.

Neither yield ye your members, (that is, the limbs of your mortal body, your hands and feet, your eyes and ears and tongue) Instruments (Margin, Arms or Weapons) of unrighteousness unto sin. In this Verse are two Captains, Kings, Generals, or Masters, God, and Sin. You must not yield your members, or limbs, as instruments of unrighteousness unto sin: If by the members here, were meant the members of the body of sin, it were no good fence to say, yield not your members as instruments of unrighteousness unto sin; for how can it be that the members of the body should not yield to the use and service of the body, which is only unrighteousness in the body of sin? But by our members here, is understood the limbs and members of our natural or mortal body. Now I shall recite the whole Verse.

Neither yield ye your members as instruments of unrighteousness unto sin, do not obey sin in gratifying the desires of the body, but yield your selves unto God, as those that are alive from the dead, that is from death in sin, and your members as instruments of righteousness unto God. Use your bodies and every limb and faculty of them to the glory of God, whose you are, and whom you ought to glorify with your bodies and spirits, which are his.

For sin shall not have dominion over you. Above, Verse twelve, he had exhorted and cautioned them, that sin might not have dominion over them, *Let not sin therefore reign in your mortal body.* Here he either promises, or at least foretells them, that it shall not reign. (for *καταβύηαι* & *βασιλεύειν* are much the same). What need of so much caution and exhortation to avoid a thing that shall never come to pass? Why, truly, because though you may certainly avoid and escape the dominion and reigning power of sin by care and diligence, watchfulness, and holy activity, still praying for, depending upon, and making use of the Grace of God, yet if you be not thus employed, however you may seem to your selves and others, to have clean escaped those that live in error, 2 Pet. 2. 18. and to have escaped the pollutions that are in the world, through lust, the evil spirit will return and take with him seven other spirits worse than ever he was, and will take possession of his swept and garnished old mansion, and sin will again have dominion and reign over you. To recite the whole Verse:

For sin shall not have dominion over you, for ye are not under the Law, but under grace. Here the Apostle expresses the great reason why true Christians may be and are freed from the dominion of sin, it is because they are not under the Law, and seek not to be justified by the Law, but under Grace, Justification and Sanctification, have one and the same Root, Source and Foundation, *Jesus Christ is made of God unto us wisdom, righteousness, sanctification and redemption,* 1 Cor. 1. 30. So the Apostle hath well confuted that Paralogism in the first Verse, *Shall we continue in sin, that grace may abound?* by turning it into a Violentum. He takes the Enemies Cannon and turns them upon themselves, therefore you must not continue in sin because grace hath abounded, and doth abound, *For sin shall not have dominion over you, because ye are under grace.* Here

I shall need here to say something to make it appear how the Dominion of Sin is destroyed by Grace, and not by the Law, though I know I shall have much more occasion several times to speak to this in the seventh Chapter, which indeed cannot be made intelligible without the unfolding of this Mystery: And first for the explication of it I shall give a parallel place, it is Gal. 5. 16, 18. Verse 16. *This I say then, walk in the spirit, and ye shall not fulfil the lusts of the flesh.* Verse 18. *If ye be led by the spirit, ye are not under the law.* The Apostle had before been exhorting them to love one another, because Love was the ful-

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fulfilling of the Law, and tells them further, in Verse 15. *If they did bite and devour one another, there was a great danger they would be consumed one of another.* Now, for prevention hereof, the Apostle adds, Verse 16. *This I say then, walk in spirit, and ye shall not fulfil the lusts of the flesh;* that is, that lust of envy and bitterness. Verse 17. *For the flesh lusteth against the spirit, and the spirit against the flesh: and these are contrary the one to the other; so that ye cannot do the things that ye would.* Even in good Men there is a remainder of flesh, as it is taken in an ill sense, which hinders them from doing much of that good which they would fain do, when they are more themselves: But then the Apostle minds them of what he had said before in the sixteenth Verse, (as the Apostle loves to inculcate and repeat) *If you be led by the spirit, (or walk in the spirit, which I take to be all one) if ye be led by the spirit, ye are not under the law.* Which I take to be all one with the other part of the sixteenth Verse, *Ye shall not fulfil the lusts of the flesh:* And accordingly he reckons up the lusts of the flesh, which, when brought into act, are the works of the flesh. In the next, Verse 19. *Now the works of the flesh are manifest, &c.* But the parallel I seem to my self to find in these words of the Epistle to the Galatians, compared with those in Romans 6. 14. appears thus, in Ep. to Gal. 5. *If ye be led by the spirit, ye are not under the law; or ye shall not fulfil the lusts of the flesh; to be under the law, and to fulfil the lusts of the flesh, are consequent one upon another, and therefore used as synonymous or equivalent Expressions;* and if so, they fully answer the words that I am now upon, Rom. 6. 14. *Sin shall not have dominion over you, for ye are not under the law, but under grace.* Now if not to be under the law, and not to fulfil the lusts of the flesh, be all one, then to be under the law, and to fulfil the lusts of the flesh, are all one; for, *Contrarium contraria sunt rationes;* and if to be under the law, and to fulfil the lusts of the flesh, are all one, that is in the way of inferring one another, as, *Posita causa ponitur effectus,* being under the law is the cause, fulfilling the lusts of the flesh is the effect: I say, if these are all one, or rather if they do, *mutuo se ponere se tollere,* then the Apostle's is a good Argument in the Text before us, Rom. 6. 14. *Sin shall not have dominion over you, for you are not under the law, but under grace.* But I shall leave the Argument from a parallel which serves only to prove the *2ⁿ*, that so it is, that he that is under the Law (as his way of justification) will certainly fulfil the lusts of the flesh, and that sin shall not have dominion over him; that is, not under the law, and come to the *2ⁿ*, or the reason why it is so, which evermore proves the *2ⁿ* that it is so. Now the reason why it is so, that he that is under the law, will always and cannot but fulfil the lusts of the flesh, and that he that walks in the spirit, is led by the spirit, or under the conduct of grace, and the promise for justification and sanctification, will not and cannot, whilst such, yield himself a slave to his lusts, and suffer sin to have dominion over him; is this because a sinner (as we are all sinners) that is under the law, and betakes himself to the law for justification, and goes no farther, (is not well schooled under the law, so as to betake himself to Christ and Grace for a righteousness, (as the law is only a School-master to bring us to Christ, that we may be justified by faith, Gal. 3. 24.) he finds the law commands him to be holy, perfectly holy, and threatens every sin with death, and gives him no strength nor hope without perfect unerring obedience, (besides all the wrath that the law is charged with against him for his past sins). And here, the poor Man finding it his duty to abstain from all evil, and do all that is good, and having no strength and no hope, but in the way of perfect unerring obedience, (besides the making amends and giving satisfaction for his past sins) he grows sad and mad and desperate, and falls to sinning more than ever; whereas the Man that (having been stung with the law, terrified in his conscience with the thunderings and lightnings of Mount Sinai) hath heard of Christ, and grace, mercy and pardon on him, and rich assistance from him to do all that is well-pleasing to God, and hath thereupon fled to Christ and put himself under the conduct of grace, to be led by the spirit, and to walk in the spirit, he is not under the dominion of sin; he sees no reason to commit iniquity, but infinite reason to the contrary; he feels the influence of all the Apostle's arguments; he is dead to sin; he hath been buried in baptism, and risen with Christ in that ordinance; he looks upon his old Man as crucified with Christ; he would have the body of sin utterly destroyed; he will serve sin no longer,

but

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but as Christ ever lives to God, so would he; he resolves, in the strength of God, sin shall not reign in his mortal body, but he will yield up all his limbs and members, and senses, and faculties of body and soul unto God: *Sin shall not have dominion over you, for ye are not under the law, but under grace.*

I think I have spoken, or written, that which may suffice for this Subject in this place; if I should enlarge further upon it here, I shall prevent my self in what I am to speak again in the seventh Chapter.

What then? shall we continue in sin, because we are not under the law, but under grace? *God forbid.* Verse 15. Here we may refresh our selves a little, to observe the folly of Men in their foolish arguings, they will draw poison out of an antidote; that which is the greatest enemy in the world to sin, shall be made the patron of sin, even the grace of God; they will turn the grace of God into lasciviousness, and receive not only the grace of God in vain, but to wicked purposes; this the Apostle therefore rejects with a great abhorrence, *God forbid,* and though he had in the first Verse treated the same persons after his *καὶ ὁμοίως*, with a train of Insinuations, and gentle, yet powerful Arguments, which I have largely paraphrased on; yet now, when he meets with the same perverse humour the second time, he corrects it with a severe and tart check, and threatening withal.

Know ye not, that to whom ye yield your selves servants to obey, his servants ye are to whom ye obey, whether of sin unto death, or of obedience unto righteousness? As much as if he had said, If all the Arguments I have used hitherto will not prevail with you to become holy, then take only this one more, He to whom ye yield your obedience, his servants ye are, and he will pay you your wages. If ye yield your obedience to sin, ye are the servants of sin, and the wages of sin is death, whether (the servants) of sin unto death, or (the servants) of obedience unto righteousness. The Apostle would not dandle them any longer, nor dally (as it were) with pleasing insinuations, but tell them whereto they must trust, if they would not follow the conduct of the Spirit, and go the way that grace led them. But yet in the next Verse, as if this tender Father, that was always so full of bowels, had been a little too sharp and severe in his Reprimand, Verse 16. in 17. he falls to comforting them again with a God be thanked on their behalf:

But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine into which ye were delivered. That is, God be thanked that though ye were the servants of sin once, yet now ye have obeyed, &c. For it is no matter of thanksgiving to God by it self, that they were the servants of sin; but the supply of the Ellipsis is very obvious, Though they had been so, yet now they had obeyed from the heart that form of Doctrine. This is the proper matter of thanksgiving, that they had obeyed from the heart, (*supple τοῦ τοῦ*) οὕτως ὡς ἀκούοντες τὴν νομίαν διδασκαλίαν, they had submitted so entirely, and from the heart, to the Doctrine of the Gospel, as if they had suffered themselves to be melted down by it, and cast into the form or mould of the Doctrine of the Gospel, as to so much Lead or Gold cast into a Mould: *Metaphora est a Typis, vel Auri-fabrorum, vel Typographorum,* saith Pool in Loc.

Being then made free from sin, ye became the servants of righteousness. Ye were the servants of sin, but have now obeyed, &c. being then made free from sin by dying to it, *For he that is dead, is freed from sin.* Verse 7. Ye became the servants of righteousness. Every Man in the World, is in the Apostle's language and sence either free from sin and the servant of righteousness, or free from righteousness (as the Phrase is, Verse 20.) and the servant of sin.

I speak after the manner of men, because of the infirmity of your flesh, for as ye have yielded your members servants to uncleanness, and to iniquity unto iniquity, even so now yield your members servants of righteousness unto holiness. The Apostle in this Verse doubles and trebles what he had said, that so they might be sure, and not fail to take it in, and by such Metaphors of Service and Liberty as were easie to be understood; these were such things as they might understand, and that practically and experimentally too in their own Hearts and Practice. A good Argument is never too often urged, till it be answered or admitted; a good Lesson is never too often repeated, till it be learnt; and indeed the Apostle seems to be willing to

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sum up what he had said throughout the Chapter, because he was to take leave of the Subject, *As ye have therefore yielded your members* (Instruments it was, Ver. 13. *ἡμᾶς*, now *ὑμᾶς*) *servants to uncleanness, and to iniquity unto iniquity, so now yield your members servants to righteousness unto holiness.* What is the difference here betwixt *to* and *unto*, to iniquity unto iniquity, to righteousness unto holiness? Why the Apostle is very nice and curious and critical many times in his Expressions. And the Holy Ghost is pleased often to descend in the Scripture to observe the Rules of Elegancy and Exactness which Men delight in; I could give in my little Observation many Instances of this, the *ἡμᾶς* *ὑμᾶς* *οὐκ ἔστιν ἡμᾶς* *οὐκ ἔστιν ὑμᾶς* *οὐκ ἔστιν ὑμᾶς*, Rom. 12. 3. not to be made appear in our Translation, may be one. Another may be that of the Order observed in the 22 Parts of the 119th Psalm, that every Octenary shall begin with the same Letter, and every Part begin with the Letter of the Alphabet next succeeding, in order to that which went before. The like is to be observed in the third Chapter of the Lamentations; so here in this Verse, Rom. 6. 19. *to* and *unto* twice applied; Iniquity and Righteousness are to be conceived as two Queen-Regents, to one of which every Man and Woman in the World is a Subject, and all their Limbs, Senses and Faculties of their Bodies and Souls are made Servants to do their Work. Now the Work which Uncleanness or Iniquity enjoins is Iniquity; the Work which Righteousness enjoins is Holiness. Therefore, says the Apostle with great accuracy, *as you have yielded your members servants to uncleanness and to iniquity*, the Queen (or Tyrant rather) *unto iniquity*, the Work, or rather Drudgery of Uncleanness and Iniquity; *even so now yield your members servants to righteousness*, the Queen-Regent in and of your Souls, *unto holiness*, the Work of Righteousness. This is all I can observe in the difference of *to* and *unto*.

Verse 20. *For when ye were the servants of sin, ye were free from, or free to righteousness:* That is, Righteousness had no command over you.

Verse 21. *What fruit had ye then of those things whereof ye are now ashamed?* The Apostle now having (as it were) done with the Description of their Relations of Servants and Mistress, Queen and Subject, Services and Works, he concludes the Chapter, and the whole Discourse, with an Account of the Wages paid by each Mistress, each Queen, to their several Servants: *What fruit had ye then of these things whereof ye are now ashamed?* for the end of these things is death. That is of those things or services which ye performed or perpetrated to that tyrant sin.

Verse 22. *But now being made free from sin, and become the servants of righteousness, ye have your fruit unto holiness, and the end everlasting life.*

Verse 23. *For the wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord.* In this Verse the Apostle makes a manifest distinction betwixt the reward of Sin, and the reward of Righteousness and Holiness. The reward of Sin is in the nature of a due Debt, as a Soldier's Wages are a due Debt; Death Temporal, Spiritual and Eternal, are the bitter Fruit and due Merit of Sin; but Eternal Life, though it be due to Saints by promise, yet not by any desert of theirs, it is the free gracious gift of God; he gave us a Saviour to redeem us, he gave us the Doctrine of the Gospel; Faith and Repentance are the gifts of God; and every Grace in us, is not only *gratum faciens*, but *gratis data*, that which makes us acceptable, but freely given us, through Jesus Christ our Lord.

And now, having gone through the Chapter, I think fit to recapitulate a litle, and make a few Reflections upon what hath been said, and so come to the main Chapter.

And now, that we have seen the Doctrine of Universal Holiness so recommended unto us by our very Profession of being Christians, that by our Baptism and necessary conformity to Christ in his Death and Burial and Resurrection, we are perfectly obliged to become dead to every Sin, and alive to every Holy Action and Opportunity of bringing Glory to God; when we are exhorted to reckon our selves dead unto Sin, and alive unto God; when we are charged, that Sin must not reign in our mortal Body, and assured that it shall not for this very reason, because we are not under the Law, but under Grace; and at last told in plain terms, that if it be eventually otherwise with us, that if we do

obey

obey Sin, we are the Servants of Sin, and that unto Death; besides all the rest that follows, wherein we are particularly directed not only how to imploy our Minds and Affections, but every Member of our Bodies in the Service of God, being again and again said to be *ἐλευθερωθέντες ἀπὸ τοῦ ἁμαρτανίου καὶ δουλοῦντες τῇ δικαιοσύνῃ*, made Freemen from Sin, and entered intirely into the Service of Righteousness: If, I say, after all this, it may be truly said of the same persons, that they are sold under Sin, and carnal persons; that they do (in a general way) things that they hate, (which Slaves indeed do) and cannot do otherwise; that they cannot find the way, or obtain so much of themselves, after all the change of state which they have past under, as to perform that which is good, I despair of understanding the meaning of any words that I shall ever hereafter meet with. But yet I do not doubt to make it appear to any unprejudiced Reader, in explaining the next Chapter, that these Expressions are not spoken of the same Persons that are spoken to in this sixth Chapter, which I here dismiss.

R O M A N S, Chap. VII.

K Now ye not, Brethren, (for I speak to them that know the law) how that the law hath dominion over a man so long as he liveth? or so long as he liveth; that is, the Law liveth; or, as Dr. Hammond saith, the Law of Man hath power or force as long as he liveth. Verse 1.

For the woman which hath an husband, is bound by the law to her husband, so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. Verse 2.

So then if while her husband liveth, she be married to another man, she shall be called an adulteress; but if her husband be dead, she is free from that law, so that she is no adulteress, though she be married to another man. Verse 3.

In these three Verses you have the common Case stated betwixt an Husband and Wife, to which the Apostle, by and by, by way of similitude, doth accommodate the State and Case of every true converted Christian; the Wife is to keep herself intirely for her husband so long as he liveth, but if her Husband be dead, she is free to marry whom she pleaseth.

Wherefore, my brethren, ye also are become dead to the law. That is, the Law is become dead to you by the Body of Christ: So saith Dr. Hammond upon the place, (at the first Verse) *ἐθανάτωσθε τὴν νόμον*, You are put to death to the Law, must be interpreted as a figurative Speech, the Law is put to death to you. Verse 4.

The Soul of every Christian is the Wife, the Law was her first Husband, Christ is the second Husband. While the Law was alive, it had the power over the Soul as over a Wife; but the Law being put to death, that is, in its Condemning Power, by the Suffering of Christ, and the Satisfaction that he made to it, by enduring the Penalty of it for every Believer, every Man is free from the Power of the Law, that chuseth to betake himself to Christ as an Husband, and to take him for his Lord and Saviour. The Verse at large is thus:

Wherefore, my brethren, ye also are become dead to the law by the body of Christ, that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God. The Apostle would not say the Law is dead to you, for that had been an invidious Expression amongst the Jews at Rome, to say that the Law was dead; and therefore he seems to turn his Speech into a figurative Expression, as I have noted above out of Doctor Hammond, and chuseth rather to say, Ye are become dead to the Law by the Body of Christ crucified; for else there would have been no similitude in this Case, for the Matter to which the Apostle doth assimilate the Case of every true Christian, was to

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that of a Wife, who was once bound to an Husband, but by the death of her Husband became free to be married to another; the word ye therefore answers to the Wife: therefore when he says, ye are dead to the Law, the meaning is, the Law is dead to you; for else he would not speak of the death of the Husband, but of the death of the Wife: And accordingly the Apostle continues the Allegory in the next two Verses.

Verse 5. *For when we were in the flesh, the motions of sin which were by the law, did work in our members, to bring forth fruit unto death.*

Verse 6. *But now we are delivered from the law.* *Καὶ νῦν ὑμεῖς ἀπὸ τοῦ νόμου.* We are cancelled to the Law, signifieth, saith Dr. Hammond, the Law is cancelled to us, that being dead whetein we were held, that is, the Law (which was our first Husband) being dead wherein we were held, (or to which we were obliged, as a Wife to a Husband, during his life) that we should serve in newness of spirit; that is, according to a free, ingenious, Gospel-Principle of Love, and not in the oldness of the Letter, that is, according to the severity and rigour of the Law, written in Tables of Stone, which was our old and first Husband. So that in this *Antipodis* or Reddition which is here made by way of Similitude, to the Case of an Husband and Wife, I take it we have these several Propositions clearly expressed or strongly inferrible:

1. The Law is a Man's first Husband.
2. The Law is every Man's Husband, that is, his Soul's Husband (till he betake himself to Christ by Faith, for there is no middle State, every Man is either under the Law, or under Grace.

3. The Law is a rigid and severe Husband, *ὅτι ὁ κατήχησεν ἡμᾶς*, Verse 6. Wherein we were held, *Gal. 3. 23, 24.* Before Faith came, we were kept under the Law, *καὶ ὑποῦντο ὑμῖν ὡς κυρίῳ*. The Law had set a guard upon us; shut up unto the faith, which should afterwards be revealed; shut up, as it were, in Prison, in *Salva Custodia*, Verse 24. Wherefore the law was our schoolmaster to bring us unto Christ; and a severe Schoolmaster.

4. That whilst we are under the Law, and before we betake ourselves to Christ by Faith, we can do nothing but Sin. Verse 5. *For when we were in the flesh, the motions of sin which were by the law, did work in our members to bring forth fruit unto death.* Whilst we are under the Law we are in the Flesh wholly carnal, and then the motions of Sin did work and nothing but they, and did bring forth Fruit unto Death. This is the Issue of our Wedlock, whilst we sinners have no other Husband but only the Law.

5. That the Law was in very good earnest since killed, as to the condemning power of it, for all Mankind by the Body of Christ crucified.

6. That every Man in the World, where the Gospel is preached, is declared to be free from the condemnation of the Law, upon condition, that he betake himself to Christ as an Husband, and a Lord. And this I take to be the greatest thing in the Gospel.

7. That till a Man repent and believe this Gospel, and be joynted to the Lord Christ, as one Spirit with him, he can never bring forth fruit unto God. Verse 4. *Wherefore, my brethren, ye also are become dead to the law* (or rather the Law is dead to you) *by the body of Christ, that ye should be married to another, even to him that is raised from the dead, that we should bring forth fruit unto God.* This is the Fruit of the New Wedlock, and without this change of State, there can be no such Fruit.

All these severally I take to be included in the Apostle's Similitude; and so I come to the seventh Verse, wherein the Apostle answers a terrible Objection, which seems to arise rationally against what he had said.

Verse 7. *What shall we say then? is the law sin? God forbid.* The Objection rises naturally thus: You have said above, That when we were in the Flesh, the Motions of Sin which were by the Law, did so work as to bring forth Fruit unto Death, and that we need to be delivered from the Law, even by the death of it as an Husband, that so we may serve God with a new Spirit, and bring forth Fruit to God. Why what a strange kind of thing do you make the Law to be? *Quod efficit tale est magis tale.* That which is the cause of any thing and brings it forth into being, is much more such a thing as that is, which is produced and effected by it. What shall we say then? is the Law Sin or a sinful thing, or the direct

direct cause of Sin? This Question or Objection the Apostle answers with an abhorrence, *God forbid*; and then gives a very substantial reason for it, *Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet.* So that it is as much as if the Apostle had said, 'tis true, if this bringing forth Fruit unto Death, had been the natural and kindly Effect of the Law as a Cause, it would be so, it could no be freed from this asperion of being a very sinful thing, nay Sin itself in the abstract: If innocent Man and the Law meeting together, the natural product of the Law should be Sin, the Law would indeed deserve the name of sinful, and of sin; but it is not the univocal, natural, kindly Product of the Law upon a Man, but the accidental Effect of the Law upon a Sinner: *But sin taking occasion by the commandment, wrought in me all manner of concupiscence.* The Law is so far from deserving the name of sin or sinful, saith the Apostle, that *I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet.* The natural Effect of the Law is first to forbid Sin, and to command all that is holy, just and good; and, in the next place, to discover Sin, to convince and condemn the sinner; which is quite contrary to the promoting, encouraging and producing Sin.

Well then, having removed Sin far enough away from being the natural Effect of the Law, he comes to shew how the Law did occasionally and accidentally produce Sin.

But sin taking occasion by the commandment, wrought in me all manner of concupiscence, for without the law sin was dead, or is dead; there is neither of them no Verb substantive in the Original. Verse 8.

And here I think it a very fit occasion to set forth this Mystery, How the Law, through the corruption of our Nature, is accidentally a great provoker to and stirrer up of Sin, which I express thus:

When any Man goes on in his natural Course, and lives the common Life of Men in his worldly Occasions and worldly Delights, he may go on very smoothly, and be all alive (*I was alive without the law once*) and well pleased with his Condition, especially if the World smiles upon him, before he begins to think of another Life, and another World, and a Day of Judgment, when he shall be called to account for all the Irregularities, and for all his Talents of Parts and Strength and Wealth and Opportunities of Glorifying God in the World. But when he begins seriously to think and consider, that he is a sinner; that he is under a Law to God in every thing that he doth and speaks and thinks; that he must give an Account for every thing that he enjoys, or hath the use of; and begins to be sensible, that he is guilty of many Sins, by way of omission and commission; and that every Sin deserves Hell, lays him under Wrath and an Eternal Curse, then here comes the Law in its Convictions, chargeth him with Guilt in one Action and another, and, above all, with a Corrupt Nature, that is the Source and Fountain of every Irregularity and Transgression, and bids him observe well and do all things that are written and recorded as his Duty; and tells him he is damn'd if he do not; and tells him he is under a Sentence of Condemnation for every Sin he hath committed; for this is the proper Office of the Law to every sinner; for it is not to be avoided, but that it should be the Duty of every rational Creature, Man or Angel, to do his Creator's Will, and to avoid the doing of every thing that is contrary thereunto, and when he hath offended he falls under his Maker's displeasure: But this Men do not think upon, till Conscience begins to work. And this I take to be the Law's coming to a Man. *When the commandment came, saith the Apostle, Verse 9. sin revived and I died. I was alive without the law once, but when—* First, a Man finds himself, lost, undone, condemned, and the Law, (strictly as a Law) having no Pardon, nor Mercy, nor Hope in it, for a poor sinner, occasions all his Lusts, for which it condemns him to rise up in rebellion against that Law which only forbids and condemns Sin, but shews no way to get from under the guilt or power of it. A Coward, they say, when made desperate, grows many times very valiant. And this is all the way I can conceive of, how that the Law, that is holy, and just and good, can work in a Man all manner of Concupiscence. It first discovers these to be in the Soul, condemns the Soul for them, makes him desperate under the Conviction, and by occasion enrageth Lust; and

Verse 9.

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indeed the word *ἀφορμὴ*, *ἀφορμὴν δὲ λαβὼν εἰς ἀμυστήριον* *ἡ τοῦ νόμου*; I say, the word *ἀφορμὴ*, translated *occasion*, signifies *impetus*, *or aggressio*, *et materia, occasio, opportunitas*, and *ἀφορμὴ*, signifies *proficiscor cum impetu quodam*, an impetuous, violent Attempt, which is here made by a sinner, upon occasion of the Conviction which the Law (as doing its proper Office) works upon the Conscience. So that you see how the Law, as an Husband, certainly produceth Sin in a sinful Man, not directly, but accidentally it works all manner of Concupiscence, *καὶ ἐν ᾧ οὐκ ἔστιν ἡμῶν ἡ ἐκείνου ἐπιθυμία*, it doth it effectually, though accidentally and occasionally, for without the Law, saith the Apostle, Sin is dead, but the Law quickens it not only in its appearing Guilt, but in its filthy Life-vigour and Predominancy. I was alive without the Law once, but as soon as ever the Law came, Sin revived, and I died, I was not only dead in Law, but alive in Sin. Then it follows, Verse 10.

Verse 10.

And the commandment which was ordained to life, I found to be unto death. The words are in the Greek thus: *καὶ ἐνέβη μοι ὁ νόμος ὃς ζωὴν εὐαγγελίζετο θάνατον*, And the Commandment unto Life, the same was found to me, or by me, to death. The Holy Law of God, which was our Natural Husband in an Estate of Innocency, and would have conducted us in all good ways, to the pleasing of God, and perhaps after some time of probation, (which the good Angels had) would have fixed us in a state of Eternal Life and Blessedness, as they are now fixed, without any need of pardon. This Commandment, which in the Ordination of God was intended unto Life, and could be intended by him to no other purpose; (and therefore our Translators add these words, *was ordained*, in a smaller Character) this Commandment ordained unto Life, I found to be unto Death; that Law which would have saved innocent Adam, killed me a sinful Son of Adam. It killed me two several ways, it discovered me to be under a Sentence of Death already, and it enraged my Lusts and wrought in me all manner of Concupiscence: and now every Lust enlivened was a new Death, so that the Law killed me a thousand times over. Verse 11. The Apostle repeating much the same words that he had spoken in Verse 8. as 'tis his usual course in all his Argumentations to inculcate, *For sin taking occasion by the commandment, deceived me, and by it slew me.*

Verse 11.

What greater deceit could there possibly be put upon a Man, than to bring Death upon him by that which was professedly, by the great God of Heaven, ordained to be put unto Life? What greater deceit, than to make a Man a thousand times more a sinner than ever he would have been else, by that which is holy, just and good, and the very transcript of the Holiness of God? And yet this cheat Sin puts upon every Man by the Law; when a Man struggles with the Law alone, being under conviction of Sin from it, it must needs be a killing deceit that Sin puts upon a Man in such a case, and the Law deservedly called a Killing Letter, and a Ministration of Death and Condemnation, 2 Cor. 3, 6, 7, 9.

Ver 12, 13.

Wherefore the Law is holy, and the commandment holy, and just and good; Was that then which is good, made death to me? God forbid. See here the acuteness of the Apostle Paul, and his great curiosity and niceness and subtilty in distinguishing (If I may so express my self concerning an Author, which I acknowledge with all sincerity to be divinely inspired). But yet there is so much of the Man appears (innocently) in his Writings, as it may be truly said, his Writings do redolere, or *sapere genuin scribentis*. And perhaps it may be said for of divers of the Penmen of Holy Writ: *Isaiah the Courtier, Amos the Herdsman, and Daniel the Statesman, &c.* without any dishonour offered to the Divine Spirit that yet held the Pen of the Amanuenses; I say, observe here our Doctor, subtilis, in his distinguishing: He had said Verse 10. *The commandment which was (ordained) to life, I found to be unto death.* Now here, Verse 13. he utterly avoids, with a *μὴ γένοιτο*, that that which was good (that is, without all doubt, the same Commandment which he says, Verse 12. was holy and just and good) was made death to him: The words in the Greek are, *Ὁ νόμος ὃς ζωὴν εὐαγγελίζετο θάνατον*, *ὃς ζωὴν εὐαγγελίζετο θάνατον*. Upon these two the Apostle distinguisheth with a *God forbid*, that they should be the same. Therefore we had need you see to be very curious in observing the words of Scripture. But the meaning of the distinction, or that which the Apostle designs to assert, and what to avoid, I take to be this: The Law was, by the perverseness of our sinful Nature, (abusing an Holy Law) an occasion of Death: But the Apostle

Apollie abhors to say ; that that good law is, or was death, 'twas *in seculis*, but not *in* *seculis*, but not *in seculis*, 'twas found to be so in event by accident, but was not so in itself, for *twere* is a Verb Substantive, and not a Verb Passive ; the Verb Substantive predicates in esse, the Verb Passive in fieri ab extra. So much for the niceness of the Distinction. Let us now go on with the 13th Verse, which will further confirm what I have written :

*Was that then which is good made death to me, or became it death to me? Was it death to Verse 13.
me? God forbid! But sin, that it might appear sin, working death in me by that which is good,
became, or was made death to me. This ugly thing called Sin, was made, or became death.
The good Law was not made death to me. But sin, that it might appear sin, working death
in me by that which is good. Thus fin by the commandments might become us of unnumbered sinful
Here in this Verse the Apostle flows his great Subtlety and Acuteness again; yet, in my
mind a Poetical strain of fancy, carrying on a Propaganda, by which he gives Sin (which
we all know) in the true Philosophical account of it, is nothing but a disorderly Action, or
omission of a Duty, or an irregular Affection.) yet, I say, he gives Sin a person, as if
it were a subtle mischievous conspiring thing; for to the words run : It was not the good
Law that was made death, but Sin was made death, or became death: Sin, I say, that it
might appear Sin; that is, that it might appear to be what it was, that it might indeed look
like it self, a most mischievous thing; indeed, Now dost thou appear? why, it makes
death in me by that which is good. To bring good out of evil is the work of God, but to
bring evil, and the greatest evil out of the greatest good, is the work of the Devil, where-
ther the work of Sin, that mischievous thing; that first made Devils, and then made Hell
Sin, that it might appear Sin, the Apostle hath no worse word, or name to call Sin by, or
else it should have had some other dreadful Epithet. Now, that the Apostle was in such
a holy rage against it, then it follows with a new Invention is the end of the 14th Verse,
That fin by the commandments might become us of unnumbered sinful. *Sine finem autem* *plurimum peccatorum*
factus est nobis. Sin hyperbolically said, *sine fine*, so far as to say, so that you see all that the Apostle is angry
with, is only Sin, but wondrous, it is as apparent that Sin does all the mischief, sinfulness, and mi-
liciousness, and destructiveness, *sine re, sine causa*, by occasion of the Law or Commandment
which, if it had not come to the Man's conscience that is here spoken of, (whatsoever he
be) this Lyon Sin had lain couchant, and as it were, dormant, that is full asleep in tempe-
rison, if the rage and superlative hyperbolic roaring Madness that the Laws put it into.
I come now to the 14th Verse*

For we know that the law is spiritual; but I am carnal, sold under sin. For we know the law appeals to the sentiments of all Christians, and might do of all Men, as he does in the second Chapter, wherein he sets forth at large, *That the Gentiles that have not the law, do by nature the things contained in the law*; that is, by the dictates of Nature, approve of the Law as a holy Rule, which they are obliged to obey; *which shows the work of the law written in their hearts*, Ver. 14, &c. of that Chapter. For we know that the law is spiritual, *troubling*, it is spiritual in its Original, dictated by the Spirit of God, spiritual in its Conduct; it guides the Spirit of a Man to the prosecution of all worthy, heavenly and spiritual things, that suit the Spirit of a Man, feeds it, nourishes in strengthem it, comforts it, as much as sensible, and fleshly things do the Body and Senses of a Man. *The law is spiritual, but I am carnal, sold under sin*; and that is the reason that the Law and I can no better agree; but as sinful hyperbolically sinful sin is ranged at the presence and convictions and condemnations of the Law, so I, to be sure, that am the inner fold under sin, that am a carnal person, and in the flesh, (Ver. 6, *When we were in the flesh, the motions of sin which were by the law did work in our members to bring forth fruit unto death*.) must needs be mightily discomfited, inflamed, and desperate in sinning at the coming of the Law, with its commands without giving strength to obey, with its charges and threatenings without any hope of pardon. For what the Apostle had figuratively (and as it were poetically) ascribed to Sin, giving it a Person, doth properly fall upon the Sinner, if Sin be said by the Apostle to become *weak*, *disrespectful*, *unaccountable*, out of measure sinful by the Law; How much more true is it of the Sinner, and shall this Sinner be St. Paul? and that after Conversion? *God forbid*. What? *carnal, and sold under sin, and out of measure sinful*? When the very Heathens are by the same

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Apostle

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Apostle affirmed by Nature, to do the things contained in the Law; no doubt, by some special assistances of the Spirit keeping them from these mischievous (though accidental) effects of the Law, whereby it is said in this Chapter to enrage Lust.

Verse 15.

For that which I do, I allow not: for what I would, that do I not; but what I hate, that I do. A goodly description of the Apostle Paul, who says, Happy is that man which condemneth not himself in the thing which he alloweth; and as it might be said in the thing which he alloweth not. I know it is spoken in another case, viz. in the matter of indifferent things, making an ill use of his liberty, *Rom. 14. 20.* But how unhappy was St. Paul himself then in this seventh of *Romans*, that did not only what he allowed not, but what he hated? and could not do what he did allow? and highly approve? but the quite contrary? He certainly did not only condemn himself, but was worthy to be condemned by all that observed it, and heard or read him, to make such a Description of himself. But, to speak more closely to the words, this is a plain Description of a Man, if not maliciously wicked, yet at least impotently so, and the very Character which *Medea* the Witch gives of herself in the Poet, *Video meliora probis, deteriora sequor.* I see better things and approve of them, but I follow worse things. *Dobus an Virtus quis in hoste requiritur.* What odds is there if an Enemy does us a mischief by Stratagem, or by Valour? So what odds is it whether a Man does wickedness of choice, or because he cannot well or easily help it, whilst the Devil himself cannot force us to sin? of whatsoever a Man is overcome, of the same is he brought under bondage, *2 Pet. 2. 19.* If a Man does the thing that is wicked frequently, and omits the good that he should do frequently and usually, let him pretend necessity, or that he could not help it, or indeed let him say what he will in his excuse, if he doth *adlegat se sua necessitate vinci*, all the words that can be used to express the doing of a thing, and declares he can do no otherwise, but omit good, and do that which is evil, he is a sinner, a carnal person, a fleshly person, or (what can be more expressive,) sold under sin.

Verse 16.

If then I do that which I would not, I consent unto the law. And what if he do consent unto the Law, that it is good? Will this make amends for the constant breach of it? Is it not an high aggravation of such a one's wickedness?

Verse 17.

Now then, it is no more I that do it, but sin that dwelleth in me. If this should be spoken as an Excuse for the Sin committed, that it is not the Sinner's Action, but Sin's Action, it would be the most absurd Excuse that ever was offered; For what is Sin in any Man? is it a Person, or Agent, or rather a vicious Quality of the Person? The latter no doubt. See if any one will be content with this Excuse in a matter of Theft, or Slander, or Wounds; to say, 'Tis not I that stole; but my thievish Temper; 'tis not I that struck you, but my angry Passion; 'twas not I that railed at you, or spoke evil falsely of you, but my intemperate and malicious Tongue; this is a Tale to tell a Child, but not to be believed by a Man, or admitted for an Excuse in a Court of Justice. It is thy angry Person that strikes; 'tis thy lustful Heart that commits Lewdness; 'tis thy covetous Heart that steals and defrauds; 'tis thy prophane Heart that blasphemeth: It will be imputed to thy whole Man, what thou doest with thy Hand or Tongue, or any Member of thy Body; Sin will not be called to account as a Person, but the Person for the Sin. And therefore, to make a little sense of the Excuse here, it can only be this, That a Man under conviction of Sin may say indeed, that he doth not sin with all his heart; that he hath a Conscience within him that checks him in and for what he doth. But yet if Conscience cannot restrain him from doing evil, nor command him to do the good that he should, that renitency of Conscience will not excuse him before God, but he shall be condemned as a Criminal at last for all his Commissions and Omissions, if he doth not get beyond this state of Conviction to a state of Conversion; and the renitency and reluctance of his Conscience will be so far from excusing him, that it will be the highest aggravation towards his condemnation.

Verse 18.

For I know, that in me, (that is, in my flesh) dwelleth no good thing. Here is another poor Excuse, that the Man under legal convictions, and not St. Paul converted, makes use of to quiet his Conscience, or to plead for him with the World, whilst he lives in the practice of Sin, and in the omission of his Duty: *I know, that in me, (that is, in my flesh) dwelleth*

Is there no good thing: I am fleshly, and in the flesh, and alas in my flesh there dwelleth no good thing, and how can I do otherwise than sin? the Flesh and the Body is not properly the seat of Religion, though after a Man is regenerate it is influenced by religious Principles, and brought into good order, and into the service of the Spirit, as I shall have occasion to shew in the Exposition of the next Chapter, but in a state of unregeneracy, (which I take to be the state of the Man in this Chapter) it runs a Man headlong into all impiety and wickedness, for it has not on its Bridle. And accordingly he confesses further in the end of the Verse, For it will be present with me, but so perform that which is good I find not. To will is present with me; this will can only be accounted a Vellecity, as the Schools speak, a wishing and a woudling; he would fain do this good, and avoid that evil, but is perfectly impotent, as to the matter of practice; and what is this will good for, which can bring nothing to effect?

Verse 18.

For the good that I would, I do not, but the evil which I would not, that do I. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. This is no more than what was said before, and 'tis an usual way with the Apostle to repeat, to keep things fresh in memory that had been discoursed, and an illustration of what had been said in the 18th Verse.

Ver. 19, 20.

I find then a Law, that when I would do good, evil is present with me. Now the Apostle comes to sum up the Evidence, and to put the Matter to an issue. And the sum of the Evidence is this: I find then a Law. The Man that was in the flesh, Verse 4: and under the Law's convictions, Verse 9. deceived and slain, Verse 11. under the workings of all manner of Concupiscence, Verse 8. he finds himself not only under the Law of God in a way of Conviction and Condemnation, but under a Law of Sin: I find then a Law, that when I would do good, evil is present with me.

Verse 21.

For I delight in the Law of God, after the inward man, but I see another Law in my members. The inward Man was his Conscience, which had some kind of complacency in the Law of God, as a just and an holy thing. For God keeps that Hold or Garrison in every Man's Breast, that is not quite profligate and past all sense of good and evil, which yet is very hard for any Man perfectly to attain unto, much less for the Man in this Chapter, whom all Interpreters will allow to be under strong, sore, and quick Convictions from the Law of God: But to what purpose was this small delight in the Law of God, which had no influence upon Practice, or the mortification of his Flesh? for he plainly acknowledges, that he saw another Law in his Members, warring against the Law of his Mind: The Law of his Mind was a Rule in his Conscience, that he ought to do all good, and to avoid and eschew all evil. But the Question is, Which Law prevails? Why he tells us plainly, and why should we not believe him? And bringing me into captivity to the Law of sin, which is in my members. The two Laws indeed did both war, but the Law of Sin was the conqueror: And of whom a man is overcome, of the same is he brought under bondage. 2 Pet. 2. 19. And then, being captivated, no wonder he cries out in the 24th Verse, O wretched man that I am, who shall deliver me from the body of this death? or this Body of Death. Now when the Law hath perfectly left him for dead, (in a spiritual sense) a condemned Wretch struggling for life by the help of the Holy Law, which yet could afford him no comfort nor help, here we must imagine (as I conceive) that God, in wonderful Mercy, made a discovery of Christ and Grace to him; the Law was his School-master to bring him to Christ. Now Christ is precious to him (as the only Saviour) that was before utterly lost and undone in himself, and as to all hopes from the Law.

Ver. 22, 23

Verse 23.

Now, I suppose, this Verse is that which hath misled all those Interpreters and good Christians that mistook this Chapter, as if St. Paul had spoken it of himself after conversion. The Expression indeed is admirable, and truly Evangelical; but I take it (as I said before) as a new discovery made to him under his Bondage and Captivity under Sin, by which he might attain unto true deliverance from the guilt and power of Sin. I thank God, through Jesus Christ our Lord. Nor a word of Christ before in all this struggle and agony, wherein the personation is made of one under Convictions and Condemnations and Irritations unto Sin (accidentally) from the Law till the Man is utterly undone and cries out for deliverance.

Verse 24.

Verse 25.

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Verse 25.

I thank God through Jesus Christ our Lord. So then, with my mind I my self serve the law of God, but with my flesh the law of sin. This I take to be added in the close of this Chapter as the *summa totalis*, or the Epitome of all the foregoing Discourse. But yet even in it though there is one little word added (*alibi*) *ego alibi*, I my self, (because the Mind is indeed more principally a Man's self, than his Flesh or Body is) yet it is to me very insignificant to prove what Men would have; for as long as the Law of the Members prevails against the Law of the Mind, and brings the Man into captivity to the Law of Sin. What is that Service of God with his Mind worth? 'Tis the predominant Party in the Man that denominates him spiritual or carnal; and indeed he allows the Denomination (*qua sumitur a Majori*) in the fourteenth Verse, *I am carnal, and I am a person sold under sin.*

And so I dismiss the seventh Chapter, and hasten out of this cold shivering Water, as I called it above, into the other hot Bath of the eighth Chapter, which will more evidently and demonstratively clear the fence and importance of the seventh, and was given us, as I said above, as another surety for the seventh, that the seeming ill fence of that might have no evil influence upon us, nor give any disparagement to our noble Gospel-Religion. But I shall take along with me, as *Ariadnes* thread, that Expression which was put into the dying and otherwise despairing Man's mouth, in the 25th Verse of the seventh Chapter, when he had said gaspingly, *O miserable man that I am, who shall deliver me from this body of death?* I thank God through Jesus Christ our Lord. And from that Expression I take my rise to begin to explain the first Verse of the eighth Chapter.

ROMANS, Chap. VIII.

Verse 1.

THERE is therefore now no condemnation to them which are in Christ Jesus. Now I see by this last discovery made to me, when I was even giving up all for lost, that to avoid condemnation, which the Law inflicted, and could not otherwise chuse but thunder out against a sinner, we must all betake ourselves to Christ; so the Illative therefore may well convert this eighth Chapter with that Expression in Verse 25. of the foregoing Chapter. Therefore if you will flee from condemnation, you must flee to Christ, for there is no condemnation to them that are in Christ Jesus. Why who are they that are in Christ Jesus? It follows, *who walk not after the flesh, but after the spirit.* Ay, they are the Men indeed, and none but they free from condemnation. The Man in the seventh Chapter was *carum;* carnal, *ex carnalibus* in the flesh, Verse 5. and therefore was followed with condemnation; but they that are in Christ Jesus, walk after the Spirit, their state is altered, and therefore no wonder they are freed from their Desperations. But the second Verse makes all clear.

Verse 2.

For the law of the spirit of life in Christ Jesus, hath made me free from the law of sin and death. There are several things very observable in this Verse:

1. Here is the personation continued in the first person, I, and me, hath set me free; as much as to say, I, that before was a captive to Sin under the Law of Sin and Death, am set free.
2. Here is a quite different Law, never before mentioned, *viz. The Law of the Spirit of Life in Christ Jesus.*
3. The Law of the Spirit of Life in Christ Jesus, sets the person free that was captive under the Law of Sin and Death. Now let it be allowed, (*Disputandi Causa*) that the word or person (I) all along the seventh Chapter was St. Paul, yet sure they will not deny that (me) which is but the Accusative Case of I, is St. Paul also. Let all then depend upon this word: And then it will plainly appear, that *Ego, non sum Ego.* The I in the

the seventh Chapter, though spoken of the same person, is not spoken of the same person in the same state here. In the seventh Chapter he is led into Captivity to the Law of Sin and Death. In this Chapter the Law of the Spirit of Life in Christ Jesus hath set him free from the Law of Sin and Death. Therefore the Man in the seventh Chapter, that was led into captivity to the Law of Sin, Verse 23. needed the Gospel (which is here called the Law of the Spirit of Life in Christ Jesus) to set him at liberty from this Law of Sin. Therefore he was before only a miserable Man under the convictions and condemnations of the Law, and not converted, which was the thing to be proved. But yet the Apostle goes on, and gives a more full account of this matter, which leaves the thing without all pretence of doubt, as I conceive, Ver. 3, 4.

For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh (immaculate, did) i. e. and for sin condemned sin in the flesh. The Exposition of this Verse alone clears the whole matter, as I judge: Τὸ ὅδ' ἀδελφὸν τὸ νόμον ἐν ᾧ ἡμεῖς διὰ τῆς σαρκὸς ὁ Θεὸς ἔσταυρώθη ὑπὲρ ἡμῶν ἐν ὁμοιωματι σαρκὸς ἀμαρτίας, *supple* ἡμῶν, ἵνα ἡμεῖς ἀμαρτίας, &c. What was the impossible thing which the Law could not do? Why, to justify or sanctify a sinner. How came it impossible to the Law, to effect either of these? Why, not from any weakness in itself; it would have justified innocent Man with good authority. But it cannot justify a sinner, that is impossible, for then the Law of God would cease to be holy; it would have sanctified innocent Man, that is, have led him on from one kind of holy action to another, and made him conversant in, and ready at doing the whole Will of God. But when it meets with a sinner, through the sin which reigns in his flesh, it not only condemns him, but irritates and provokes Lust, till Sin by the Commandment appear in its colours, appear Sin, and become out of measure sinful, as we have at large discoursed this matter in the foregoing Chapter. This argues no weakness in the Law, that it cannot justify or sanctify a sinner; for it is weak only through the flesh. So that any Man that doth not betake himself to Christ and the Gospel, but is only under Convictions from the Law, must needs be in such a condition as the seventh Chapter describes. But now God, in infinite Mercy, (since the Law, under which Man was created, was utterly disabled from justifying, much more from sanctifying fallen Man) sent his own Son in the likeness of sinful flesh; and by so sending him, did that for us which the Law could not do; and for sin, or as it is in the Margin, by a Sin-offering condemned sin in the flesh, that is, expiated our sins, and shewed us away, how we might effectually subdue our lusts; or to give you the Paraphrase of the Verse in Dr. Hammond's own words they are these:

“For when through the fleshly desires of Men carrying them headlong into all Sin, in despite of the Prohibitions of the Law, Chap. 7. 14. the Law of Moses was by this means weak, and unable to reform and amend Mens Lives, then most seasonably God sent his own Son in the likeness of sinful flesh, that is, in a mortal body, which was like sinful flesh, (and differed nothing from it, save only in innocence) and that on purpose that he might be a Sacrifice for Sin; and by laying our Sins on him, shewed a great Example of his Wrath against all carnal Sins; by punishing Sin in his flesh, that so Men might be persuaded by Love, or wrought on by Terrors, to forsake their sinful Courses.

By this means Sin itself is condemned in our flesh, that is, destroyed as to its guilt and power, which before by the Law had condemned us.

That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. By this means, namely, the sending Christ to die, and giving us the Gospel, which discovers to us his Death and Resurrection, and the ends of them, we are persuaded (the Spirit working together with it in the Preaching of it) to beake ourselves to Christ for Pardon and Salvation, and for Strength against every Lust of the Flesh; and being truly converted by and to the Faith of the Gospel, the Righteousness of the Law comes to be fulfilled in us, and we are enabled, through the Grace of God, to do the substance of all that which the Moral Law requires; and our Failings are hid by the Intercessions of Christ, and we are truly said to walk not after the Flesh, but after the Spirit.

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And now see if there be not a vast alteration of states from the Man in the seventh of the *Romans*, and the same I in the eighth; the one is legal and under the Power of Sin, led captive by the Law of Sin, the other is set at liberty by the Gospel from the Law of Sin and Death, that is, that sin which necessarily ends in Death, *For the wages of sin is death*; and this is done by the Law of the Spirit of Life, which is only in Christ Jesus, and conveyed by his Gospel into the minds of Men. 'Tis the new Law, the Law of the Spirit; so the Gospel is called: We are Ministers of the New Testament, not of the Letter, but of the Spirit; for the Letter, that is, the Law, killeth; but the Spirit, that is, the Gospel, giveth Life, *2 Cor. 3. 6.* The words that I speak unto you, they are spirit and they are life, *John 6. 63.* Therefore the Gospel coming in power, is called the Law of the Spirit of Life in Christ Jesus; and it is also called the Ministration of the Spirit, *2 Cor. 3. 8.*

I have now done with the argumentative Part, as hoping that the Cause is won, which yet whether it be or no, I must leave to the serious and candid Reader to determine for himself, only I shall define of any that is unsatisfied, to give as fair an Account of his contrary Opinion and Persuasion as I have here done by insisting upon the several Verses of the 7th Chapter especially, and let him see if he can make sense of every thing, as I have done, and not only argue against the whole together, by some little Arguments that he may imagine to himself to have some strength in them. I have not, that I know, balked or avoided any thing in the whole Chapter that looks like an Argument for the Opinion which I contradict: And, that I may not be alone in this Discourse, I thought it convenient to subjoin, out of Dr. *Hammond's* Commentary, what were his Sentiments upon the Subject debated; which after I have transcribed, I shall willingly follow the Apostle's Discourse, throughout the whole eighth Chapter. For that therein (as I humbly conceive) the Apostle pursues the Mystery of the Law of the Spirit of Life which is in Christ Jesus, till he makes it evident, that this new Law, otherwise truly called Gospel and the Ministration of the Spirit, carries a Man on not only to a freedom from the Law of Sin and Death, or the bondage and power of Corruption, but carries him through the whole course of mortification of Sin, and vivification even of our natural Flesh, bringing it on to the service of the Spirit, the Spirit of our Mind, or the Law of the Mind, and indeed into a rejoicing in the Conduct of the Spirit of God; it brings us on to a Spirit of Adoption, praying to God with holy Boldness, as a Father. It carries us on through the heaviest Sufferings, and teacheth us not only to call them, but account them light; it teacheth us to live by Faith and Hope; it teacheth us, lastly, fully to acquiesce in the holy Will, good Will and Favour of God, as unconquerable and invulnerable, and makes us to triumph in God, and in our Lord Jesus, as inseparable from his Love by all that can befall us here; and so makes us the glory of Christ here, by bearing and doing all for him, which must needs end in being glorified with him in the Heavens.

The Words which I thought fit to transcribe out of Dr. *Hammond's* Commentary, upon this Subject, you may find at the Letter *d*, on the seventh Chapter of the Epistle to the *Romans*.

Dr. Hammond,
Rom. 7. 7.

"I had not known sin." It is an ordinary figure (saith the Doctor) to speak of other Men in the first Person, but most frequently in blaming or noting any fault in others; for then by the putting it in this disguise, fastning it on one's own person, it is more likely to be well taken by them to whom it belongs. So saith St. *Chrysostom* of this Apostle, *Αὐτὸς τὰ ὁσπινὰ ἐπὶ τῷ δικῷ ἀπορίπτει πικρὰ*, when he mentions things that are any way grievous, or likely to be ill taken, he doth it in his own person: And St. *Hierom* on *Daniel*, *Peccata populi enumerat Persona sua quod & Apostolum in Epistola ad Romanos facere legimus*. Confessing the Sins of the People, he doth it in his own person, which we read practised by the Apostle in the Epistle to the *Romans*; that is most probably in this place. Thus the same Apostle, *1 Cor. 6. 12.* All things are lawful to me, but all things are not expedient; that is, those things which are by you look'd on as indifferent, if they be yielded to may be very hurtful in you: And *1 Cor. 13. 2.* If I have all Faith, and have not Charity; that is, if you want Charity to your other Gifts, So

"Gal.

"Gal. 2. 18. If what I have destroyed, I build the same again, I make myself a transgressor; for; that is, whosoever doth so, or whensoever ye do so, it must needs be a fault in you. Thus, Rom. 3. 7. *If the truth of God hath more abounded by my lie unto his glory, why am I also judged as a sinner?* Which words are certainly the personating of an impious Objector, which speaks or disputes thus; not of the Apostle himself. And the same Scheme, or Fashion of Speech or Writing, is very frequent among all Authors. Secondly, By the severals affirmed in this Chapter, which cannot belong to St. Paul, it appears, that St. Paul did not speak these things of himself. For that Paul was at the writing of this, a reformed regenerate person, there is no doubt; but if we compare the severals which are here mentioned, with the parts of a regenerate Man's Character given by the same Apostle in other places, we shall find them quite contrary: Here, in the eighth Verse, he saith, *That sin had wrought in him all manner of concupiscence, whereas of the regenerate Man it is affirmed, Gal. 5. 24. they that are Christ's, have crucified the flesh with the affections and lusts.* Here, in the ninth Verse, it is said, *sin revived and I died;* whereas of the regenerate Man it is said, Chap. 6. 2. *How shall we, that are dead to sin live any longer therein?* Here, in the fourteenth Verse, it is said, *I am carnal;* whereas of the regenerate Man it is affirmed, Chap. 8. 1. *that he walketh not after the flesh, but after the spirit.* Here again, in that fourteenth Verse, 'tis said, *I am sold under sin;* whereas of the regenerate 'tis affirmed, Chap. 6. 18. *that he becomes free from sin, and becomes the servant of righteousness.* Here, Verse 20. *Sin dwelleth in me, and, according to me, accomplisheth, worketh that which I will not, like not with my mind and conscience.* And so 'tis said, Ver. 23, 24. *That the law of the members carries him into captivity to the law of sin, and who shall deliver him from this body of death?* And so that he is under the power of the law of sin and death, that he obeys the law of sin, Ver. 25. Whereas, Chap. 8. 2. of the regenerate 'tis affirmed, *That the law of the spirit of life in Christ Jesus, hath made him free from the law of sin and death.* Nothing can be more contrary and irreconcilable to a regenerate state in these so many particulars, than what is here affirmed of the *regenerate*, I, the person here represented. And indeed, unless sinning against Conscience be the only way of alleviating and not aggravating sin, it is impossible, *that the doing that ill be would not, the not doing the good be would,* Ver. 19, 20. can be deemed a fit Ingredient in the Character of a regenerate Man. 'Tis certain this was in the Person of *Medea*, made by the Heathens the highest pitch of Villany, to see and like that which was good, and to do the direct contrary; and therefore cannot in any reason be thought to be the Apostle's description of a regenerate Man, a good Christian. I add, much less of himself.

And now methinks these Lines that I have quoted and transcribed out of Dr. Hammond, are so grave, learn'd and wise, that I look upon what I have written as trifling, in comparison with them, which in two or three Pages contain in a manner the substance of all that I have written. Yet I am not utterly discouraged from making it publick, because that may please and convince one, that may not have the same influence on another. And what I have written, I hope I have done in the fear of God, and with true zeal for the good of Souls, and there is certainly an Use of various ways of Expressing and Arguing for the Information of various Capacities.

I come now therefore to my promised Work, of going through the several Verses of the eighth Chapter, for that in that Chapter, what follows in several Verses, is a mighty confirmation of what hath been delivered, and a great improvement of the Discourse by several gradations, shewing how the Law of the Spirit of Life in Christ Jesus sets a Man still more and more at liberty from the Law of Sin and Death, and leads him up to his high places, as *Habakkuk's* phrase is, *Hab. 3. 9. The Lord God is my strength, and he will make my feet like hind's feet, and he will make me to walk upon my high places.* Proverbs 15. 24. *The way of life is above to the wise, to deliver from hell beneath.* And indeed till a Man be enlightened in the Gospel, and lifted up by the Spirit of God, as it were, to walk over other Mens heads, he is as nothing in the World, 1 Cor. 2. 19. *The spiritual man judgeth all things, yet he himself is judged of no man.*

Sanctification by Faith Unindicated.

Rom. 8. 5.

For they that are after the flesh, do mind the things of the flesh; but they that are after the spirit, the things of the spirit. The Apostle having (as I have above declared) settled the Doctrine of Justification by Faith, and ended the Discourse in triumph at the end of the fifth Chapter, and proceeded in the sixth Chapter to shew at large how Holiness and Sanctification also necessarily and essentially follows, upon the hearty embracing the Doctrine of the Gospel (thereby they are baptized into the Death of Christ, and profess themselves dead to Sin, and are actually set free from Sin, and become the Servants of Righteousness, and yield themselves unto God; and their Members Instruments of Righteousness unto God, Ver. 13, 14. and have their Fruit unto Holiness, Verse 22.) He (as in a Parenthesis) in the seventh Chapter, gives you a Parable of a Man endeavouring to be holy by the Law, but is utterly defeated of his design, and instead of attaining Holiness thereby, loseth all his comfort and hope, and is plung'd into a far worse condition (as to Holiness) than he was in before; and being brought into a state of desperation thereby, betakes himself to Christ; then, in the very nick of time revealed to him, and by betaking himself to Christ, is set at liberty from Condemnation and Desperation, and also from the Law of Sin and Death, which he acknowledged himself before to be led into captivity unto after a fierce Battel, betwixt the Law of the Members, and the Law of the Mind, and so finds by blessed experience, that he is one of them in whom the Righteousness of the Law is now fulfilled, which Righteousness (by the Law) could never have been effected, accomplished and fulfilled. The Righteousness of the Law can never be fulfilled in any mortal Man, but by the Grace of the Gospel received; that is, a Man can never become holy but by Faith. *Acts 15. 9.* Purifying their Hearts by Faith. *Gal. 5. 6.* Faith working by Love, to the keeping the Commandments of God, is the new Creature. Compare those two places in *Gal.* Such Men as have this Faith, they walk not after the Flesh any longer, but after the Spirit.

Verse 5.

For they that are after the flesh, do mind the things of the flesh; but they that— This Particle *for*, is a causal Particle, and shews the Reason of the Assertion going before: The Assertion before in the fourth Verse is this, *The righteousness of the law is* (or that it might be) *fulfilled in us, who walk not after the flesh, but after the spirit.* Now this is proved to be so, because they that are after the Flesh do mind the things of the Flesh, and they that are after the Spirit the things of the Spirit: Therefore they who are after the Spirit, do truly attain unto the Holiness and Righteousness of the Law, which is a Spiritual and an Holy Law, because their whole Mind is set upon spiritual things, or the things of the Spirit; but for carnal Men, or Men that are after the flesh, their whole mind is upon fleshly or carnal things; and accordingly as Mens minds are set, (if they have undertaken a feasible thing) such will their attainments be. They that are after the Flesh, (as all those are, that are under the Law: *Rom. 7. 5.* *When we were in the flesh, the motions of sin*

* *Cogitant desiderant curant sapient.*

† *Carnalis, bona mundana honores opes, &c. Corporis Voluptates, vel opera Carnalis ad quæ Concupiscentia Carnalis inclinatur ut peccata omnia.*

which were by the law did work) do mind the things of the Flesh*; they savour and relish, and give their mind to nothing, but† fleshly things; they cannot freely lift up their Heart to God, and heavenly or spiritual things; but true Saints of God, that have received the Spirit of Life which is in Christ Jesus, (have embraced Gospel-Principles with a Spirit of Faith and Love, and so walk after the Spirit) their mind is wholly, or at least chiefly set upon the things of the Spirit, which I take in other words to signify Matters of Religion. And therefore since their minds are wholly set upon them, no wonder

they make great attainments in them, so as to have the righteousness of the Law fulfilled in them.

Verse 6.

For to be carnally minded is death, but to be spiritually minded is life and peace. For a Man to be carnally minded, *to pegynna tis oaguds* the carnal mind or carnal mindedness, or to be wholly set upon carnal things is a state of Spiritual Death, and will end (if continued in) in Eternal Death. There can be no life in Religion where the mind is carnal, and his tendency is altogether towards, and his relish is only of, carnal things. But to be spiritually minded, *to pegynna tis nresudis* the whole tendency of a Man, indured with the

Spi-

Spirit, (and that hath heartily embraced Gospel-Principles) is towards heavenly life, and living unto God; and as he hath a lively activity for God, so his comforts accordingly grow upon him; to be spiritually minded, is not only full of life and activity for God, but full of peace and comfort ordinarily: *Great peace have they that keep thy law, and nothing shall offend them,* Psalm 119. 165.

Because the carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be. It is no wonder that the carnal mind should have no activity for God, and so consequently no peace whilst it is enmity against God; yea, neither is subject to the Law of God, neither indeed can be. Why, what is this carnal mind? Here I must make a grand Enquiry, that we may find out (if it so please God) what this carnal mind is; for if we know not the Subject spoken of, we can never well understand what that is which is predicated, or affirmed, and asserted of it; at least not the manner how it is affirmed of it: For, *non entis nulla sunt attributa, and non esse, et non apparere idem est.* What then is meant by the *τὸ σὰρξ τῆς σαρκὸς*; nay, what is meant by *σὰρξ*, of which *σὰρξ* is but an accident or attribute? We may know what *σὰρξ* is, best by knowing what *πνεῦμα τὸ πνεῦμα* is. Now, in Verse 27 of this Chapter, it is said, God, that searcheth the Hearts, knoweth *τὸ πνεῦμα τὸ πνεῦμα*, what is the Mind of the Spirit, when it maketh Intercessions for us within us; and doubtless there the meaning is what the Spirit would have. So here, *σὰρξ*, is what the Flesh would have, the relish, savour or tendency of the Flesh. What is this that is here called Flesh, which hath in it such a *σὰρξ*, such a tendency, such a relish, such a savour, as neither is nor can be subject to the Law of God? Till this Question be well answered, till this Enquiry be prudently and satisfactorily made, I despair of ever giving a right Paraphrase or Interpretation of this Verse, or any of the like nature. *Caro, saith Vossius, est vitiositas naturae seu peccatum Originis, a quo nihil boni cogitari et praestari potest;* and this Mr. Pole in his *Synopsis* leaves for the meaning of it. Now this I cannot acquiesce in as a full description of the Subject Flesh, here spoken of, there is something of the truth in it, but it is not satisfactory. That it cannot be meant of sinful flesh, or a principle or root in us, that unavoidably carries sin in it, or produceth sin, seems apparent to me, from the Expression of the Apostle in the latter end of this Verse. *The carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be.* The Apostle makes a great assertion, That the carnal mind is enmity against God; then he gives a reason, Because it is not subject to the Law of God: and then follows this reason, with an high proof or aggravation, which makes the reason very full and evident, That it is not only actually not subject, but incapable of becoming subject, *τὸ δὲ νόμος Θεοῦ ἐν καρδίαις, ἐν δὲ δὲ νόμοις*, neither indeed can be. Now, to me, it would be no wonder, no high discovery at all, to say, That a sinful nature cannot be subject to the holy Law; for every body knows, that that which hath sin necessarily in it, cannot be subject to that which is holy; for there is a perfect contradiction in one to the other. But now if there be such a thing which by nature is indifferent to sin or not to sin, but by accidental circumstances becomes sinful, and whilst it is under those accidents and circumstances cannot but be a sinning Principle and productive of variety of sins; to assert concerning this, that whilst under these circumstances, it cannot be subject to the Law of God. This may be a great discovery, and worth our best and strictest notice and observation. Now such a thing I take the flesh, and the *σὰρξ*, to be in this Discourse of the Apostle's. We know, that *σὰρξ* and *πνεῦμα*, flesh and spirit, are the two contradistinct and constituent parts of Man: *The spirit is willing, but the flesh is weak,* Matth. 26. 41. Sometimes there are three parts made of a Man, Body, Soul, and Spirit, *Corpus, Anima*, (which make Animals) and *Spirit*, which make a Man; which is the *δύο τῶν ψυχῶν*. Now there was a time when Flesh and Spirit did sweetly agree in the Service of God, and the Flesh was without sin: But since Adam fell, there was a sad divorce made between the Flesh and the Spirit of a Man, and every sinner and unregenerate person adheres to his fleshly part, with the neglect of the Soul and Spirit, or Mind and Conscience, and is led by the inclinations and tendencies of the Flesh; and so the Flesh in them is deprived of its Guide, the *τὸ ἡγούμενον*, it hath lost its Bridle, and now the Flesh

Verse 7.

1 Thess. 5.
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gives the denomination to a carnal Man. Nay, the Flesh (that is, as destitute of its Guide, which ought to be the Spirit of a Man, enlightened and assisted by the Spirit of God) is called by the name of a sinning Principle, and partly in the Saints themselves, for that none of them is perfect: So you have it, *Gal. 5. 17. The flesh lusteth against the spirit, and the spirit against the flesh, and these two are contrary the one to another, so that ye cannot do the things that ye would.* Now Men, that are wholly unregenerate, are wholly under the command of their fleshly inclinations, and they follow the *φρόνημα τῆς σαρκός*, that which the Flesh dictates and commands, and this is not subject to the Law of God, neither indeed can be; that is, whilst they remain carnal: till they have received the Gospel, they are in the flesh, and walk after the flesh. Nay, there is a further piece of mystery in this matter, that whereas the Flesh (according to the order of Nature, and institution of God in our first Creation) ought to be influenced and guided and ruled by the Spirit; in carnal Men, the Flesh influenceth and infecteth their very Mind and Conscience, which is the only Fort and Garrison that God holdeth in a wicked Man: Therefore we hear of a fleshly Mind, *Col. 2. 18.* And there even their Minds and Consciences are defiled, *Tit. 1. 15.* So that the sense of this seventh Verse seems now somewhat clear to me, wherein the Apostle proves what he had asserted in the sixth, That to be carnally minded is death; namely, because it is enmity against God, and is not subject to the Law of God, neither indeed can be. And therefore what wonder is it, that it brings on a spiritual Death; whereas, on the contrary, to be spiritually minded, *τὸ φρόνημα τὸ πνευματικόν*, is Life and Peace. When a Man hath entertained the Gospel, and therewithal received the Spirit of God into his Heart, he is alive to God, and full of Peace and Joy.

I might add one thing more, which may possibly elucidate this matter, and that is this: The *τὸ φρόνημα τῆς σαρκός*, the tendency and strong bent of the Flesh, or the Flesh itself deserted of the Spirit of a Man and of God, is not subject to the Law of God, neither indeed can be; because the Flesh is not the immediate Subject of Religion any more than a Brute is; the brute Animals are not under any Rule of Religion; the Body is but the Soul's *Jumentum*, its inferior Associate, it is not capable of seeing any Beauty or goodness in Religion; but when the Mind is convinced and brought over to God, the Flesh may and will joyn with the Soul, its ancient Friend and Guide, even in all its faculties and appetites, so long as it is well watcht and guided and prudently provided for; accordingly the Apostle adviseth his good, holy, sanctified Believers, *Rom. 6. 12. Let not sin therefore reign in your mortal body, (or flesh) that ye should obey it in the lusts thereof, εἰς τὸ ὑπακούειν αὐτῇ ἐν ταῖς ἐπιθυμίαις αὐτῆς*, that ye should obey it, that is, Sin in the lusts or desires of it, that is, the mortal Body, as I have discoursed at large in the sixth Chapter.

The Paraphrase therefore of this Verse is this: The carnal Mind, (or rather the tendency and humor or mind of the Flesh) deserted of the conduct of the Spirit, hath set up an interest against God, and is not subject to the Law of God, neither indeed can be, *Rebus sic stantibus*, till the Bridle, *Frænum*, that it hath lost, be super-induced. It is like a mad Horse snuffing up the Wind, and taking its Course whither it pleaseth and lusteth.

Thence
we have it
in Greek,
Latin and
English,

ἀγέσθης ὁ ἀρρινοσάνας, Virtutem aspernantes, and unbridled Lusts, Effrænes cupiditates.

Verse 8.

So then, they that are in the flesh, cannot please God. No wonder then, that they that are in the flesh, cannot please God. This Inference will be easily admitted: They that are in the flesh, that is, wholly addicted to and commanded by the lusts or desires of their flesh, I take it to be all one with that Expression, *οἱ κατὰ σάρκα*, they that are after the flesh, only there may be this little difference, that *ἐν σαρκί*, signifies the state, and *κατὰ σάρκα*, signifies conversation, as walking after the flesh, or according to the motions and dictates of it, *οἱ δὲ*. *Piscator* and *Beza* say, *δὲ* is put for *ἐν*, so then, or therefore; but others say, *δὲ* is never taken for *ἐν*; and then it must be translated, Now they that are in the flesh, cannot please God; and therefore the righteousness of the Law is not fulfilled in them. This I take to be the most genuine Interpretation: And this Verse is confessed to be the Conclusion of the whole Argumentation of the Verses foregoing.

But ye are not in the flesh, but in the spirit, if so be the spirit of God dwell in you. Now the Apostle hath done with the Argumentation beginning from the first Verse, which Argumentation I take to be directed against the state of the Man under convictions in the seventh Chapter. And so speaks to his converted Romans, *Ye are not in the flesh, but in the spirit*, with this caution, *If so be that the spirit of God dwell in you*: For every Man that hath received the Gospel sincerely, and betaken himself to Christ and his Righteousness, from the Condemnations and accidental Irritations of the Law, hath the Spirit of God dwelling in him; for the Gospel is the Ministration of the Spirit, which the Law is not: Gal. 3. 2. *This only would I learn of you, Received ye the spirit, by the works of the law, or by the hearing of faith?*

Now if any man have not the Spirit of Christ, he is none of his. This Expression you see is Verse 9. doubled, and therefore needs the greater consideration and serious reflection of every Man upon himself to know his state by: I cannot here stay to make discovery how a Man may come to know whether he hath the Spirit of God and of Christ, which is much or all one; and it is the less necessary for me to do it, because the Apostle himself, in several Verses following, makes the discovery himself, by several high and glorious effects of the Spirit's inhabitation.

And if Christ be in you, (that is, by his Spirit) the body is dead because of sin: but the spirit is Verse 10. life, because of righteousness. I fancy or apprehend this to be the meaning of these dark Expressions, for which I shall seriously consult Expositors, Dr. Hammond, Pole, and Marlorate, and give any thing that I find in them, which I think considerable: But I presume first here, to give my own thoughts, for which I beg the Reader's pardon. If Christ be in you, by his Spirit, the body is dead, because of sin; that is, your Flesh and Body, by which you were heretofore strongly impelled, and as it were forced on to the commission of all sorts of sin, is dead *, as to sin, *ὡς ἀπὸ θανάτου*, because of sin, *propter* or *secundum*, where I imagine *ἵνα* to have the force of *καθὰ*. And this I am sure is less straining, than to use *ὡς* for *ἵνα*, which Piscator and Beza do, and our English Translators in the eighth Verse, *So then they*, &c. Tho' Pole tells us, from another Author, *Toler*, that *ἵνα*, as I take it, is never to be used. But to make good this Exposition, see how the fence seems to force it, *If Christ be in you, the body is dead, because of*, or, as to sin: That is, the Flesh in its Lusts is mortified. I am sure this is true Divinity, *But the spirit is life*, (in the abstract) or alive in the concrete, that it may answer to *γενεῶν*, dead, in the Antithesis in the words: that is, Whereas, when you were without the Spirit of Christ, the Flesh and the Body was alive and regnant, and the Law of the Members warred against the Law of the Mind or Spirit, and had the better of it, and brought you into captivity to the Law of Sin, which Law of Sin was in the Members in the Flesh and Body. Now this Body, this rampant Flesh, unbridled Lust, which had cast off the Bridle of the Spirit, and the Law of the Mind and Conscience, which ought to have ruled the Flesh; this Body is dead, not simply, but *κατὰ τὴν*, that is *ὡς*, or *καθὰ ἀπὸ θανάτου*, the Body is dead in the matter of Sin, so that you need not obey Sin in the lustings of the Body; though the Body hath its desires still of eating and drinking, &c. yet it hath not those strong, impetuous, irregular desires that it had, but is dead in a great measure, because of Sin, or as to Sin: *But the spirit is life*, or greatly alive, because of Righteousness, or as to the matter of Righteousness. Now the Law of the Mind prevails over the Law of the Members, you are alive to God and Righteousness and Holiness.

* Piscator
ὡς ἀπὸ θανάτου, Quod ad peccatum, seu ratione peccati, ne scilicet possit amplius nos impellere ad peccandum.

* Significat spiritum hominum

nis tum ob Antithesin Corporis & Spiritus tum extollat. v. seq. Animam sive rationalem partem gratia Christi renovatam. Estius ex Occumen. & Cass.

But if the spirit of him, that is, God the Father, that raised up Christ from the dead, dwell in you, he that raised up Christ from the dead, shall also quicken your mortal bodies by his spirit that dwelleth in you. Here I confess I have a peculiar Notion, which I have been hammering at these thirty Years, but I will assure thee, Reader, that it is honest, and will lead thee into no dangerous Error; and therefore consider it. If the spirit of him, that raised up Jesus from the dead, dwell in you; he that raised up Christ from the dead, shall also quicken your mortal bodies by his spirit that dwelleth in you. That is, in your mortal Body, in which the Apostle for-

Verse 11.

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forbids, that Sin should reign, *Rom. 6. 12.* I say this mortal Body shall not only be dead, as to the matter of Sin, which is affirmed in the 10th Verse, and is a great attainment by the Spirit of Christ's dwelling in us. The World is well altered with such a Man, that whereas his Flesh did rule and lead him captive to the Law of Sin, now this Flesh and this mortal Body of his should be dead as to the matter of Sin; this I say, is a great attainment and a blessed alteration from his former state: But this is not all, no, the chiefest thing is yet behind, the Flesh shall not only not be a clog to the Spirit, but it shall be a meet-help, it shall not only be dead as to Sin, but it shall be quickened up into the Service of the Spirit; the Flesh of the Saints in their mortal Body, before they have died and past through the

* *Piscator in Pole. Certum est hic non agi de Resurrectione Corporum, Calvin. Non de ultima Resurrectione hic loquitur, sed de continua Spiritus Operatione, qua Reliquias Carnis paulatim mortificans Caelestem Vitam in nobis insinuat, ibid.*

Grave, shall be brought by the indwelling of the Spirit to an usefulness in the Service of God. * *He that raised up Christ from the dead, shall also quicken your mortal body; while it is mortal, it may die, and must die: By the Spirit that dwelleth in you, which I take to be an Expression signifying our present State here, after Conversion; and not a Glorified Estate in Heaven; for though the Saints in Heaven shall not be void of the Spirit of God there, as we may conceive, yet I take it, this Phrase, by his Spirit which dwelleth in you, signifies the State of this Life, and that whilst we live here, and have the Spirit of God and of Christ dwelling in us. Our mortal Bodies which are yet only Mortalia and not Mortua,*

Synsa, and not venge, shall be quickened into the service of our Spirit, which was the design of God in his Creating Man, before the rebellion of the Flesh happened, and our Spirits led by the Spirit of God. So then we shall Eat and Drink to the Glory of God, we shall Marry in the Lord, 1 Cor. 7. 39. Servants shall serve their Masters, as serving the Lord Christ, Col. 3. 24. And so I might instance in all the particular actions relating to the Body, and the Animal Life. If they are Musical, they will not endure wanton Songs; their very Musick shall be Innocent, which is now so much devoted to the Devil, to Bacchus, and Venus, and Mars, the Heathen Deities.

Verse 12. *Therefore brethren we are debtors.* Now the Apostle comes to make some Application or practical Reflections upon this mysterious and finewy Discourse, *we are debtors; You see we are all obliged, and that greatly, we are not our own Men, all Men are Debtors engaged one way or another. But what are we Christians Debtors to? not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall dye: but if ye through the spirit, do mortifie the deeds of the body, ye shall live.*

The Spirit of God and of Christ dwells in every Saint, and we are to make use of the Assistances of the Spirit dwelling in us, to mortifie the Deeds and Affections of the Body so far as the Body was engaged in Sin, and captivated to the Law of Sin. *Gal. 5. 24. They that are Christ's, have crucified the flesh with the affections and lusts; and therefore no Doubt also in his deeds, Col. 3. 9.*

Verse 14. *For as many as are led by the spirit of God, they are the sons of God.* The Apostle still grows in his Sence, as the Rule is in Oratory, *Crescat Oratio.* The Apostle had before affirmed, that if any Man have not the Spirit of Christ, he is none of his; and then he tells us, That where the Spirit of Christ is, the Body is dead because of Sin, or as to the matter of Sin, and the Spirit is alive as to the matter of Righteousness, and that the very mortal Body shall be quickened (as I take it) in this Life to the Service of the Spirit, that is of our natural Spirit and Conscience, not excluding, but highly including the Spirit of God. And now that we shall find our whole selves Debtors, or owing ourselves not to the flesh any longer, than it must be to the Spirit: and in this 14 Verse, That we are led by the Spirit, go ten under the conduct of it; that we are safe indeed, unless we wickedly depart from such a Guide. And now he takes one step further, that by that time we are come thus far, we are gotten under a Spirit of Adoption.

And here I take it, the Apostle hath much done with the Discourse of Holiness and Sanctification, as brought about by the Gospel, and so proceeds to other privileges which a Saint enjoys and arrives at, which I am willing to prosecute to the end of this Chapter, for it is a rich Mine and a most luscious Discourse. The Lord grant that I may be able to
pro-

proceed in it more than Notionally and Speculatively, that I may have the true enjoyment of these Discourses, by being able to apply every thing to my own Soul for my comfort and elevation of Heart in the wayes of God, as having a particular Interest and Concern in these Mysteries.

But before I go any further on in the following Verses I must endeavour to perform my Promise, of giving what I find in *Hammond, Pole, and Marlorat*, considerable and different from my apprehensions here signified upon the 10 and 11 Verses.

But ye are not in the flesh, but in the Spirit; if so be the Spirit of God dwell in you. Now if Verse 9.
any man have not the Spirit of God, he is none of his. Paraphrase:

"But ye Christians under the Gospel, if ye have any of that Spiritual Divine Temper, Dr. Hammond upon,
"which Christ came to infuse by his Doctrine and Example, are thereby engaged to all
"manner of sincere inward Purity to mortify the Flesh, with the Affections and Lusts; the 9 Ver.
"and if you do not so, you live not according to the Gospel; and if not so, ye may know hath these
"that you are not Christians, Christ will not own you for his, however ye have received words.
"the Faith, and are admitted into the Number.

And if Christ be in you, the body is dead, because of sin, but the Spirit is life, because of Verse 10.
righteousness. Paraphrase:

"But if ye be Christians indeed, translated and raised above the pretensions of the Jew,
"to the purity of the Gospel of Christ, and your Lives be answerable thereto, then,
"though being Sinners, the punishment of Sin, that is Death, befall you, and so your
"bodies dye and return to Dust, which is the punishment of Sin; yet your Souls shall
"live for ever an happy and a blessed Life, as the reward of your return to Christ, in the
"sincerity of a new and righteous Life, to which the Evangelical Justification belongs.

But if the Spirit of him that raised up Jesus from the dead, dwell in you, he that raised up Verse 11.
Christ from the dead, shall also quicken your mortal bodies by the Spirit that dwelleth in you. Paraphrase:

"And then even for your dead Bodies they shall not finally perish neither; they shall
"be sure to be raised again, for the Spirit of God, by which ye are to be guided and led,
"is that Divine Omnipotent Spirit, that raised Christ's dead body out of the Graves; and
"if ye be guided by that, animated and quickned by that, live a pious and holy life, there
"is no doubt but God will raise your mortal Bodies out of the Graves also, by the power
"of the same Spirit that raised Christ's.

As for *Pole's Synopsis*, I have read over all that he saith upon these Verses, and you see what I have gotten out of him from *Piscator, Calvin, Estius*, and others, towards my sense, and as he hath all the fences of divers Authors, so in it you have this of Dr. *Hammond*.

Now for *Marlorat*, I find the same Quotation out of *Calvin* that *Pole* hath upon these words, *Vivificabit te Mortalia Corpora vestra*: He shall also quicken your mortal Bodies, *Mortalia Corpora vocat, quicquid adhuc restat in nobis Morti obnoxium, ut mori est illi usqueque crassorem nostri partem eo nomine appellare, ut jam saepe diximus est: Unde colligimus, non de ultima Resurrectione, quae momento fiet, haberi Sermonem, sed de continua Spiritus operatione, qua, reliquum Carnis paulatim mortificans, caelestem Vitam in nobis instaurat.* In English thus: St. Paul calls that our mortal Bodies, whatsoever yet remains in us liable to death, as it is an usual Custom with him, to call our grosser part by that name, as I have often already said: Whence we gather, that he doth not here speak of the last Resurrection, which shall be done in a moment, (by the Spirit of Christ and of God) but of the continual Operation of the Spirit in us, whereby mortifying by little and little the relicks and remainders of the Flesh, he doth renew and establish an heavenly Life in us. And so I have done with the 10, 11, 12, 13 Verses.

For as many as are led by the Spirit of God, they are the sons of God. I am now past the discourse of Sanctification by Faith, as brought about by Gospel-Principles, and impossible to be effected by the Law, or attained unto by a legal Spirit or frame of Heart; and I come to some other high Privileges, which a Man Sanctified attains unto. The first is, *he is led by the Spirit of God*; and so, secondly, *is one of the Sons of God*. I shall hasten now with as much brevity as I can to the end of this Chapter. And such a one is not only a Son, but is in a very fair way to understand, and to have the boldness of a Son in the presence of God.

Verse 15. *For ye have not received a spirit of bondage again to fear.* This Expression seems to have an eye and respect to the Old-Testament Dispensation; we in the Dispensation of the Gospel have not received the Spirit of Bondage again, as they did under the Law, who though they were truly and really under the Covenant of Grace, yet their Dispensation looked much like Law, and accordingly their Spirits were low and legal, and they were more like Servants than Sons, as you have it professedly and at large discoursed in *Gal. 4. 1, 2, 3.* to the end of the 7th Verse. And *Gal. 3. 22, 23, 24.* *Ye have received the spirit of adoption, by which we cry, Abba, Father.* Ye Romans have received the Spirit, by which same Spirit we Christians of all Nations cry, Abba, Father; for the Saints drink all into one Spirit, according to that Article of our Creed, *the Communion of Saints.*

Verse 16. *The spirit itself beareth witness with our spirits, That we are the Children of God.* There are two Spirits spoken of in one Verse; the Spirit itself, that is, the Spirit of God, beareth witness with our Spirits, that is with our Consciences, (being enlightened by the Spirit of God, and renewed thereby, and restored to its empire over the Flesh, by which renovation we are made the Children of God) that we are the Children of God. First, we must be the Children of God, and then the Spirit of God can and will bear witness to this Truth, that so it is; unless our Consciences can bear this Testimony, the Spirit will not, cannot bear such a Testimony, because it is a Spirit of Truth.

Verse 17. *And if children, then heirs.* See how the Privilege arises, all Children among Men are not Heirs, but all God's Children are Heirs; heirs of God, and joint-heirs, or Co-heirs, with Christ: if so be that we suffer with him, that we may be also glorified together. See what little reason we have to be afraid of Suffering, if we suffer for a good Cause and with a good Conscience, *Phil. 1. 29.* *For unto you it is given in the behalf of Christ, not only to believe on him, but to suffer for his name:* It is an additional Gift to that of Faith, to suffer for the Name of Christ, to bear the Cross, is the way to the Crown, but we are apt to have dastardly and cowardly Thoughts, and Spirits; St. Paul was quite of another mind, as he shews in the next Verse.

Verse 18. *For I reckon, that the sufferings of this present time, are not worthy to be compared with the glory, that shall be revealed in us.* This is the third Privilege that a Sanctified Man hath, viz., Courage in the midst of all sorts of suffering for Christ, and that upon this account, namely, the inconceivable Glory which he is to receive, which will be so great when it comes, that the whole groaning World waits with earnest expectation to see the blessed Time, when the Saints shall receive this Glory, and what Comfort should the Saints themselves then take in the Expectation of it, and what Patience should they exercise in the mean time.

Verse 19. *For the earnest expectation of the creature, waiteth for the manifestation of the sons of God;* this with the 20, 21, 22, I shall not meddle with as containing no doubt a great Mystery, which good and learned Men are divided about, and which I confess I do not understand; but thus much is evident, that there is a wonderfull Glory to come for the Saints, and that this life is a suffering life, but so ordered for the Saints, that they have great cause of Patience, nay, Joy and Glorifying in all their Tribulations, seeing the whole suffering and groaning World is contented under their sufferings, meely with the Expectation they have, and Participation that they shall have of the Saints Glory; for it is said Verse 21. *That the creature itself also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God.*

This is a groaning time: There are three sorts of Groans, 1st, That of the whole Creation. 2^{dly}, That of the Saints Verse 23. 3^{dly}, The Spirit of God also maketh Intercession for us with Groanings which cannot be uttered.

The First sort of Groans I have passed over with a Confession of my Ignorance, only that we see the sad effects of sin in which the brute Creatures suffer.

The Second sort of Groans we may and ought to understand.

Verse 23. *And not only they, that is the brute Creatures (the Gentiles, saith Dr. Hammond) but ourselves also which have the first-fruits of the spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our bodies.* I shall not pretend here to give an Account

Account of every particular word, but shall content myself with the general sense, as hast-
ning to the end of the Chapter, only observing the Temper and good Qualities of the
sanctified Man; till he comes to the top of his Attainments. And here I find a 4th Privi-
ledge or excellent Quality of this person that walketh not after the Flesh but after the
Spirit, which is this:

Though he bear the heaviest Afflictions as light, and thinketh them not worthy to be
compared with the Glory to come, yet he groans mightily within himself, not for the
pressure of the Afflictions, but for the presence of that which he longs * after. He hath re-
ceived the First-fruits in earnest, but longs after and groans for that of which he hath re-
ceived the earnest: waiting for the adoption, viz. The redemption of our bodies. This Scrip-
ture seems to be much of the same import with 2 Cor. 5. 1, 2, 3, 4. For we that are in this
tabernacle, do groan, being burdened, not for that we would be unclimbed, they do not desire to
die, to be freed of the burden of affliction, but that they might be clothed upon with their
house from heaven, that mortality might be swallowed up of life. So here they did groan, wait-
ing for the Adoption, viz. The Redemption of our Body. Corporis nostri, id est, Corporum
nostrorum a corruptione, mortalitate, concupiscentia, alijsq; vita miseris que in resurrectione de-
mum nobis contingeret, adoptionem expectantes, id est, redemptionem vel liberationem. Apposita re-
demptionis filiationem declarat. Adoptio hic metonymice sumitur vel pro paterfamilias adoptionis vel
pro adoptionis fructione. Adoptio ergo sicut et redemption hic intelligitur quoad effectum qui in re-
surrectione perfectus erit, &c. Vide Polum.

* Gemimus
propter fu-
turum quod
desit.

By Adoption and Redemption, is here meant, the declaring our Adoption and Redem-
ption, and the full enjoyment of both; and this all Saints (when themselves) do groan after.
For it is certainly an essential part of the new Creature; to have at times, if not frequently,
a desire to be dissolved, that they may be with Christ; for seeing God hath made that their
happinefs, and they have made it their own choice; when they act like themselves, they
must needs, with St. Paul, have a desire to be dissolved, and to be with Christ: and the
only reason of a Saint's desiring to live here, should be, that he may glorifie God; for by
Faith he hath made a discovery of a far better state than that of this Life can be: and this
he must needs desire far more than to live here, or he is absurd.

For we are saved by hope. All the salvation that we have here, (excepting the First-fruits,
spoken of before, called the First-fruits of the Spirit) is a salvation of hope, which the pro-
phane wretches of the World have gotten into an Oath, with which they bind that they
would have you to believe; As I hope to be saved, say they: True Saints hope to be saved.
And this is the chief salvation they are possessed of.

Verse 24.

For hope that is seen, is not hope: for what a man seeth, why doth he yet hope for?

Verse 24.

But if we hope for what we see not, then do we with patience wait for it. Though we groan
as longing for our hope, yet we groan not as impatient of our burthen, but with patience
wait.

Verse 25.

Likewise also the spirit helpeth our infirmities: for we know not what we should pray for as we

Verse 26.

ought: but the spirit it self maketh intercession for us with groanings, which cannot be uttered.
And he that searcheth the heart, knoweth what is the mind of the spirit, because he maketh
intercession for the saints, according to the will of God. This I take to be a fifth Privilege of
the sanctified person, that walks not after the Flesh, but after the Spirit; That he hath the
Spirit of God helping his infirmities, and teaching him to pray both for what he ought, and
as he ought; for these are both specified in the 26th Verse, For we know not what to pray for
as we ought; but the spirit it self maketh intercession for us, *spiritus autem adiuvans*, with un-
expressible groans; groans of that force, urgency and ferrency which cannot be expressed,
that is, what the force of them is. All true Saints have the Spirit of Grace and Supplica-
tion; they are enabled some way to pray for what they ought, and as they ought; and
they have Groans that follow their Petitions, that have a meaning in them, that God only
knows; no Man can conceive of the workings of their Hearts and Affections, so as God the
searcher of the Heart understands them: For thither it is ultimately referred by the Apo-
stle, He that searcheth the hearts, knoweth what is the mind of the spirit, *deservientia et gratia*
50. We have spoken somewhat so that Phrase in the 5th, 6th and 7th Verses of this

Verse 27.

Signification by Faith Undicated.

Chapter, Whether it be the Mind of our Spirit in its groanings, which comes not forth into words, or rather, what is the Mind of his own Spirit, because it maketh Intercessions for the Saints according to the Will of God. The Mind and Meaning of the Spirit answers to the Will of God, and therefore is so acceptable to him. But whose shall be the Groanings? Will any one ascribe these to the Spirit, as groaning? I question the Divinity of such an Ascription. Therefore the Groanings are made in the Saints, and actually exerted or groaned by the Saints, only guided and effected by the Spirit it self dwelling in them: If so, then the Intercession that is made for us with these Groanings, is not only made for us in Heaven, but in us on Earth; therefore we are taught what to pray for, and how to pray by the Spirit, which makes these Intercessions for us within us, of which God, who searcheth the Hearts, judgeth according to what of the Spirit is in them. I cannot here descend to speak to the Controversie of Praying by Forms, or without Forms; I think we may pray in the Holy Ghost (as the Phrase is, *Ephes. 6. 18.*) with a Form; and I question not at all, but many good Ministers and private Christians pray in the Holy Ghost without a Form: And that is all I have to say at present, Only both ways you see that the sanctified person in this Chapter hath this fifth Priviledge to be assisted by the Holy Ghost; in offering his Prayers and Supplications to God, he doth not only groan within himself for the glory to come, for the hope which yet he doth not see, but the Spirit it self helpeth him in his Groanings, and to his groanings, *οὐρανὸν ἀναυγάζεται*; the Spirit helps with us and over against us at the other end of the burden under which we groan, because of our Infirmitie, which else would cause that the burthen would be too heavy for us: *Unum attolitis ex altera parte ne sub eo fatiscamus. Cum multa potuisset opera Spiritus Sancti proferre, quibus ab ipso juvamus, hoc solum exposuit, cum adjuvare nos in orando, Tol.* Therefore it is not his praying for us in Heaven. *Spiritus Sanctus hic ut in preced. membro intelligitur, E. Tol. Be. Qui interpellare dicitur non quod apud Patrem aut filium (ut perverse dicebant Arriani) sit Mediator, sed quod efficaci sua in nobis operatione nos orare faciat & doceat, Menochius ex Estio, Pole in loc. Quia nos ad preces instigat, Beza. Quia preces ad Deum nobis dicat, Grotius, Beza. Postulat Spiritus non in se, sed in nobis & per nos tanquam per instrumenta rationalia & libera: quod autem per instrumentum sit, ipsi moventi cause prima tribuitur, Tolet.* And that fancy of *Gratius*, (as I presume to call it, begging pardon of that great Name) that in *Ecclesiæ Draconis* imaginem quodammodo gerit Spiritus Sancti. In the Church the Deacon (in reading the Prayers) bears after a sort the resemblance of the Holy Ghost, strengthens this Interpretation, that as the Reader goes before the Assembly, in suggesting or rehearsing what they are to pray for, so the Holy Ghost is the great Guide and Leader of every Saint in his private and secret Prayer, at least (not to mention others) in shewing them what they are to pray for. There are many rare things in *Pole's* Quotations, which are too long to be here inserted and translated: I shall add a few more, and then translate them, because this is an important Matter. They are called Groans which cannot be uttered, for several reasons: One, *Quia Spiritus ea desideria & vota nobis sepe inspirat, quæ nec ante cogitata, nec obvia fuerunt, nec scitur unde veniant & quo tendant, Tolet. Ver. 27.* He that searcheth the hearts, knoweth the mind of the spirit. *Gemitus illi sunt nobis non Deo inenarrabiles, scit Deus qui cor ipsum fertur a Spiritu S. maxime quid Spiritus intendit & per nos postulat, Tolet.* Because it maketh intercession for us according to the Will of God. *Interpellat, intercedit, postulat, orat, nempe per ipsos sanctos, qui ipsius instrumenta sunt, quorum Corda movet, excitat & regit. Novit quid student spiritus, nempe sanctorum preces dirigere secundum Deum, suggerendo eis illa precari quæ Deo servant, Grotius. Ex Polo ibidem.* The English of some of those Latin Quotations above is this: Whereas he might have mentioned many Works of the Spirit, by which we are helped of it, he only insists upon this, That he helped us in Praying. It is the Holy Spirit himself who is here to be understood, who is said to make intercession; not that he is a Mediator with the Father or the Son, (as the *Arrians* falsely said) but that by his effectual operation in us he makes and teaches us to pray, *Menochius* out of *Estius*. Because he urges to pray, *Beza*. Because he dictates to us Prayers which we are to offer to God, *Grotius* and *Beza*. The Spirit makes Intercessions not in himself, but in us and by us as rational and free Instruments. Now that which is done by an Instrument, is attributed

lated to the first moving Cause, *Till*. They are called Groanings, which cannot be uttered for several Reason: One, Because the Spirit doth often inspire into us those Desires and Petitions which neither were thought on before, nor were any way obvious, as at hand for us to think upon: neither do we know whence they come, and whither they tend, *Tolet*. But for this last Passage, I must needs say, I know not with what Authority or Allowance we can utter such Passages in Prayer, as we know not whither they tend, unless we should as purely as inspired, and know that we are inspired. I am much taken with that Heav'n Sentence, *Nallum enim alibi si sit prudentia*: I know not that we may act in any thing towards Man, much less in our Addresses to God, beyond what we understand. Once more those Groanings are unutterable to us, not to God; God knoweth whether the heart is carried, being moved by the Holy Ghost, what the Spirit intends or means and asks by us, *Tolet*. The Spirit intercedes, asks, prays, *viz.* by the Saints who are his Instruments, whose hearts he moves, excites, and governs: God knows what the Spirit means, *viz.* to direct the Prayers of the Saints according to God, by suggesting to them those things to be prayed for, which may serve for the glory of God. *Gratus in Pole's Synopsis.*

I have insisted the larger upon this Text and Matter, because I find a strange Interpretation of the words in a Learned and Reverend Author; wherein he carries all this Assistance in Prayer, to the " Spirit of Christ's interceding and praying for us, at the Right Hand of his Father, where he always makes Intercession for us: So that when we pray, " but know not ourselves what is best, nor consequently what we ought to pray for, pardon us " larly, Health, Wealth, or Honour: then Christ joins his helping Hand to ours, joins " his All-wise and Divine Prayers (for that which he knows we most want) to our Prayers, " and so helps to relieve us in all our Distresses. And he that searches the hearts, first, " Paraphrase, and then God that knoweth our wants, exactly understands all the desire and " Intention of the Spirit of Christ. — This Interpretation you see is contrary to the current of Expositors both Popish and Protestant, *Gratus* and *Beza*, and turns these two Verses, which carry so much matter of Support and Consolation in them, only upon the Intercession of Christ in Heaven, which indeed is a most Comfortable Article of our Faith; but why should we be robbed and deplored of the Comfort of the Advocate on Earth, which our Lord hath sent us to supply his absence from us, by making Intercession within us, as he doth without us most effectually at his Father's Right Hand? I meet with one that says upon this Paraphrase these words: " Those that say that by the Spirit that helps us, *intercedit* " Ver. 26. is meant Christ by his Spirit praying for us in Heaven, can never make it agree " with the Context, nor prove that the Spirit groaneth in Heaven, *Id* is called our Inter- " cessor there, but within us. And so I pass to the 28 Verse.

And we know that all things work together for good, to them that love God, to them who are, *Verse 28.* called according to his purpose.

After the Apostle had reckoned up, and insisted upon these five several Privileges, which the sanctified Person is invested with, he seems to come in a general way to conclude, that not only all these things mentioned, but all other things whatsoever do work together for good, to them that love God. The whole Creation groans for their Deliverance, they Groan within themselves for their glorious State, and the Spirit helps them in their Groanings, and so further Groanings in Prayer beyond all Words and Expressions, even to meanings which God knows, and God alone; and they shall all be answered in full Remission, not a Sign or a Groan left, sent out from them that love God, from them that are effectually called according to his purpose. For I question not but all things are done according to purpose, which lies hid (as I may humbly say) in the breast of God. According to the purpose of Eternal Ages, as the Phrase is, *Eph. 3. 11. Which he made or purposed in Christ Jesus our Lord.* Then it follows, as it were, occasionally from this Expression, called, according to his purpose, *Ver. 29.*

For whom he did foreknow, he also did predestinate to be conformed to the image of his son, that *Verse 29.* he might be the first-born amongst many brethren.

Moreover, whom he did predestinate, them he also called, and whom he called, them he also justified, and whom he justified, them he also glorified. The Purpose of God is so strongly made

Sanctification by Faith Glorified.

that it goes thorough and thorough with the whole train of Successive glorious Effects; and this demonstrates a Wonderful Co-operation for good to those that love God, to those that are called according to his Purpose. Onely I must here honestly offer my Apprehensions in this most profound Matter, for I would deal honestly with all the World, and especially with the Church of God: And my chief Observation upon this Golden Chain, (as it is well called) is this: That the first Link of the Chain which is fastened to the Mercy-seat (and all the World can never loose it thence) is fore-knowledge, *whom he did fore-know*, which I humbly conceive is meant of God's fore-sight, & what Men would do, placed under such and such circumstances, and thereupon did predestinate, call, justify and glorify in his eternal and irrefragable Purpose.

* Quos
proscribit
nempe ta-

les per ductum Gratia sua & consensum libera Voluntatis futuros bene viuos vel Gratia oblate assensuros vel credituros, & in fide perseveranturos. Sic exponunt Chrysost. Theodoret. & Hieronymus, &c. Pole in loc. The English is this: Whom he did fore-know, viz. that they would be such, through the conduct of Grace and the consent of their own Free-will, as would live well, assent to Grace offered, would believe and persevere in Faith.

And so I dismiss the great Subject of these two Verses, only I shall remark upon the 29th Verse: *Whom he did fore-know, he also did predestinate to be conformed to the image of his Son, that he might be the first-born amongst many brethren.* That though Men have a true liberty of will in their choice of, and adhering unto Christ, yet God did not leave the whole issue and success of things to the liberty of Men; but fore-seeing what Men would do, purposed and decreed to do more for them infinitely than they could themselves do in carrying on the work of Grace in them; so that Christ should not be an Head without a Body, and a First-born without Brethren, but the First-born amongst many Brethren: And this fore-knowledge of God, what Men would do in believing and returning to God, is as easie for us to conceive of, as it is how God should foresee that Adam would certainly fall, when it was in his power to have stood; and yet this certain fore-knowledge of God must be allowed in a matter perfectly free, (for ought that we know) or else the purpose of sending Christ as a Saviour, which was the *proprium arbitrium*, could never have been made by the All-wise Jehovah.

Verse 31. *What shall we say then, if God be for us, who can be against us?* As much as to say, The whole matter of our salvation is a certain well-laid inexpugnable thing, if we are but once brought over to God; if we are once well convinced of sin by the Law, and see our need of Christ; if Christ become precious to us, and our only deliverer; if we are by him freed from the Curse and Condemnation of the Law, and have the Law of the Spirit of Life in Christ Jesus, setting us free from the Law of Sin and Death; if we have the impossible thing of the Law, *et ad servatorem suum*, wrought in us; that is, if we are enabled to walk after the Spirit, and no longer after the Flesh; if we have been taught to mortifie the Deeds of the Body, and so come to be led by the Spirit, to call God Father by a Spirit of Adoption; are content to suffer with Christ; to long for his presence, and groan after it, we need not question but all things shall work together for our good; we shall find ourselves effectually called, and therefore elected, *Make your calling and election sure*, 2 Pet. 1. 10. We have no other way to know our Election, but by our Calling, and then, and not till then, can we take comfort in the Doctrine of Election, namely, when we may have ground to hope that the golden Chain hath fastened upon us; and if so, what can harm us, if God be for us, who can be against us? unless they can be too hard for God. Now from hence the Apostle runs on with a clear and triumphant Argumentation, Verse 32.

Verse 32.

He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? This is the clearest Argument in the World, we have no reason to doubt of the good will of God for our final salvation, and therefore present happiness; for he that gives us the greatest gift he could give, will never deny us the small matters of the World, if they be good for us. This Argument is like that of our Saviour's, He that gave us Life will give us Food, he that gave us Body will give us Rayment, a *maiori ad minus*.

Who

Sanctification by Faith Unmixed.

31

Who shall lay any thing to the charge of God's elect? It is God that justifies. And if we be interested in election by effectual calling, who shall lay any thing to our charge in judgment, when he that is to be our judge, and whose approbation alone justifies, will justify us? Verse 33

Who is he that condemneth? It is Christ that died, and so took off our condemnation, by suffering the penalty of our sin, and he that died is not dead, *yea rather that is risen again, who is even at the right hand of God, who also maketh intercession for us.* The Spirit in us and for us here on Earth, and Christ for us in Heaven, What abundant Consolation is here? He that died for us on Earth, to free us from Death and Hell, is ascended to Heaven, and there maketh intercession for us. Could ever things be made more sure and firm, for the strong consolation of those that love God? Verse 34

Who shall separate us from the love of Christ? Who shall make Christ cease to love us, that hath done and still is doing all this for us? Shall tribulation or distress, &c. No, Christ will rather love us the better for all these. Or who shall make us cease to love Christ? *Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?* Yes, a wicked Will may; an evil Heart of Unbelief may make us to depart from the living God, for these things, *Heb. 3. 12.* But there is no reason why they should; Trust in God, and they shall not; thou mayst walk upon the Waves, as upon a smooth Pavement of firm Ground, if thou give not way to thy Diffidence; If thou do, every puff of Wind shall lay thee upon thy Back, and thou shalt sink to the bottom, unless thou cry out, *Lord, help me, or I perish.* A Sigh, a Groan, shall be heard. Though any one of all those things may look dreadfully upon thee, Famine, Nakedness, Sword: For these things, few follow Christ. We must look for one or all sometime or other, and be prepared in our Mind for them, or we cannot be Christ's Disciples. Verse 35

As it is written, for thy sake are we killed all the day long, we are accounted as sheep for the slaughter. This is the fair account a Saint should take of his state and circumstances as a Christian, and by the grace of God not shrink at the appearance. But what follows upon the views of Faith, (in the face of all these appearances, ghastly enough to the flesh)? Verse 36

May in all these things we are more than conquerors, through him that loved us. We are so far from being appalled and conquered by the appearance of these things, that we do more than conquer them, and keep them from terrifying of us, for we can rejoice and glory in them, *Rom. 8. 3.* But then it is through him that hath loved us. Verse 37

For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Verse 38

Nor heights, nor depths, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. These two Verses are only a most admirable enumeration of all kinds of things, that can have any efficacy upon us, towards breaking the relation of a Saint to God and his interest in his favour, which is foreign to my design of brevity to insist upon, there being no matter of difficulty or obscurity in them. Verse 39

And so here I make an end of my Explication of these three Chapters, and after I have made some useful Reflections upon what I have said, I shall take my leave of the Reader.

The first Use that I shall make of this foregoing Explication of these three Chapters is this, That here we may see the Excellency of the Christian Religion, what an holy and comfortable Institution it is; it is no way satisfied with any Professor of it, till it brings him to sincere and universal Piety; he must walk after the Spirit, and be led by the Spirit, or he is no sincere Professor of the Christian Religion; he either doth not understand the Christian Religion, or is very false and hypocritical, that doth not, by the Spirit dwelling in him, make his business to mortify all the deeds of the Body. *Rom. 8. 13.* nor is he in the way to Life. And then for the Comforts of Religion, though I doubt not but many well inclined and (I hope) truly religious People, have their doubts and fears of their good Estate to Godward, yet I think, that ordinarily the Guiness of truly religious People, proceeds chiefly from their own neglect of their watch, and for that they are so little acquainted with themselves and their state; for a truly godly Man hath abundant matter of

Use I.
Of Informa-
tion.

Sanctification by Faith Clarified.

Joy lying fairly before him, to take comfort and rejoice in, and therefore it is made a great Duty by the Apostle to rejoice in the Lord always, *Phil. 4. 4.* And Christians live far below themselves, when they live a drooping and a sad life; indeed no other person in the World hath any true cause of joy, which yet every Saint hath; and in this Chapter is expressed the greatest Assurance and richest Joy that you can find in all the Writings in the World; it far exceeds the Stoick's Apathy, and the Epicure's Tranquillity, and a-rieth to a Joy unspeakable and glorious, *1 Pet. 1. 8.* and that upon a good ground and bottom; no less than that of being utterly divorced from all evil, and united in affection and practice to all that is good; upon the firm promise of acceptance with God at present, through the Death and Intercessions of his only begotten Son, and of Assistance from Heaven to do the whole Will of God acceptably, and of Eternal Life after Death: And this ground of Comfort and Establishment every good Man and Woman hath, though they do, nor as they might and ought, make the discovery of it to themselves.

Use II.
Exhorta-
tion.

My second Use of the foregoing Discourse, shall be by way of humble Address to the Preachers and Ministers of the Word, That in their Sermons and particular Dealings or Treating with Persons whose Consciences are somewhat awakened to a sense of Sin and Guilt, and to take some care of their Souls, they be very wary how they send Men to the Law, by bidding and charging them only to reform their Lives, and amend their Ways, and leave their wicked Courses. 'Tis very true, it is their duty so to do; but you see in the seventh of the *Romans* throughout, what an ill effect this Advice or this Undertaking alone, without Christ, had upon the sinner; it only killed him so much the more, and set all his Lusts a raging, and in an uproar. *Fain he would do good, but evil was present with him:* And wicked sin, deceitful sin, wrought death in him, by that which was holy, just and good, which made sin appear to be malignant to an Hyperbole. And while he was making his greatest Struggle and War against Sin, only by virtue of the Law's prohibition of Sin, the Law of the Members made a more brisk resistance, and conquered him and brought him into captivity to the Law of Sin. The Holiness and Threatnings of the Law, may be of excellent use to terrify them, but the Holiness of the Law alone will never teach them and persuade them to be holy. I humbly advise all the faithful Ministers of Christ, that design the salvation of Souls, that they do not only charge Men that come to them for advice, to leave their wickedness, and to be good and religious; though this be good and necessary advice; much less, as the foolish Papists do, to impose such and such Penances, which is the high way to provoke their Lusts, as soon as ever their Penances are over: but that they take all the care they can, when they see them in earnest in Religion, to instruct them in the Doctrine of the Gospel; That though they are great sinners, and have so and so transgressed the Commands of God, (and a very particular Confession of Sin enjoyned them, if not to their Spiritual Guide, (as was done to *John the Baptist*)) yet at least to their God, is very useful, and I think necessary; as searching the Wound is in order to a Cure; and especially a sense of the sinfulness of their corrupt Nature, and there may be many particular Directions necessary for many particular Cases. *For*, I say, they are to be instructed, That though they have so and so transgressed the Commands of God, yet they must not think they can make amends to God for what they have done amiss, or come to do the Will of God in their own strength, or ever come up to a full perfect unerring Obedience in this Life: But that they must seriously consider the Redemption that Christ hath wrought for them, by the sacrifice of himself, and that their only course is to believe the satisfaction of Christ for sinners; and so to give up themselves to Christ, to be his servants; and pray to Christ, and to God in Christ, for his Spirit, to enable them to leave off all Sin, and exercise themselves unto Godliness in all the parts and instances thereof: And that whilest they do faithfully endeavour to leave every Sin, and to get every good habit and disposition of Honesty, Sobriety, Purity, Justice, Chastity and Godliness in the Strength of God, they are accepted of God, through the Death and Intercessions of Christ. This Spirit of Faith and Love, which are in Christ Jesus, *Ephes. 6. 23. 2 Tim. 1. 13.* can only set them free from the Law of Sin and Death.

It is worthy of an excellent Pen, to express these things more at large; but, I hope, I have in some satisfactory manner, signified the Necessity of this Course to be taken with Men, since the Apostle makes so much of it in his seventh Chapter to the *Romans*, what ill effect the Law hath upon convicted sinners, when they seek a Remedy from it only under their Convictions.

And that the Discourse of the Apostle, *Rom. 7. When the law came*, &c. is plainly meant of the Moral Law, which is perpetual and everlasting, binding the Conscience of every Man and Woman in the World, and not only the Ceremonial Law (which (I acknowledge) the Jews much boasted in, and sought Justification by the observation of) were very easy to be demonstrated. So far I had written, as the end of this Use, when a worthy Friend of mine, to whom I communicated my Papers for his censure of them, advised me to evidence this Assertion, That the Discourse of the Apostle, in *Rom. 7. When the law came*, &c. is plainly meant of the Moral Law, which I am loth here to fall upon the proof of, because I would not willingly interrupt my proceeding to the Uses which I am yet to make of the foregoing Discourse, and therefore shall cast it into an Appendix at the Conclusion.

In the third place, I address my self to the Deists of the Age we live in. We have indeed a great many Atheists, and more perhaps than ever were in any Age, the Lord be merciful to us: But there are a sort of better natured and more civil Persons, that abhor Atheism, as contrary to the Light of Nature, and the Interest of all Government and Civil Society itself. For that there can be no trust in any Man, where there is no obligation upon Conscience, but every Man is left to act as he judgeth it convenient to his present interest; I say, there is a sort of Men, that acknowledge a God and Providence, and the reality of Moral Good and Evil, Just and Unjust; but they suspend their Belief of the Gospel, and they are apt to applaud themselves and think themselves in a very good condition, if they live honestly and veruously, and depend upon God's Providence for protection in the way of Vertue; and conclude it shall all go well with them hereafter. But how far are these removed from the strict observation of the workings of their own Hearts, which we find in this 7th and 8th Chapters to the *Romans*? They ought not only to acknowledge the Law of Nature, which no question they find (some of them at least) written in their Hearts, according to what the Apostle *Paul* writes in *Rom. 2. 14, 15.* But they ought to find how hard it is to keep the Law; how this Law convinceth them of Sin; and then, when they think to amend their ways, and to do good, how they are plunged by it into more Sin; and the more strict they are upon themselves, and the more rigidly they deal with themselves towards mortification of any Extravagancy, the more they shall find their Lusts enraged, or perhaps fall into another extreme Vice. For I question not but it might be demonstrated by an able Pen, That all seeking to mortifie Lusts by the Law, only commanding and condemning, will in the end make the better side the worse; and though Men may be as it were alive without the Law, and enjoy themselves very pleasantly, yet when they come strictly to call themselves to account for their Actions, Intentions, Rules, Conduct and Management of themselves, as under the Law of God, and seek in earnest to reform themselves by the Law, they shall raise such a Confusion, Combustion, and Fermentation, as shall make them almost distracted and desperate. The Law is the most rigid School-master that ever the World had; it lasheth Men with Scorpions; it kills them with a thousand Deaths; it makes them weary of their Lives: No wonder then at the Exclamation, *Rom. 7. 24. O wretched man that I am, who shall deliver me from this body of death?* And after this close Press they have been in, which will make them sweat even drops of Blood, they shall never attain to any true rest, till they come to say, *I thank God, through Jesus Christ my Lord.* I pity much these ingenious, civil and half-veracious Gentlemen, that think they have made great Attainments in Religion, by coming to acknowledge, That there is a God, and, Athenian-like, are still inquiring after some innocent new Discoveries in Nature or the Politicks, &c. But they little think of their tumbling into Hell, for want of going further on in Religion. For if Christ came from Heaven to satisfy the Law, and to make a new and living Way to God in his own Blood, he will not suffer himself to be

Use III.
By way of
Conviction.

so neglected by the Gentile secure Deist, as not to be so much as inquired after, how and which way he is to be a Saviour; that they must see they have offended the Law, and are condemned by the Law, and have no Refuge but in him, who answered the Law, and that they must change their old Husband and Master, and get their Mind quiet and at rest only by believing in him, loving him, going to him for strength to fulfil the Law, that the Righteousness of the Law may be fulfilled in them, walking not after the Flesh, but after the Spirit. These airy unconcerned speculative Gentlemen have a great work to do, which they are not aware of; for I dare boldly advance this Proposition, (though amongst Divines it is no bold Assertion, but amongst Gentlemen it may be thought so.) That whosoever under the clear preaching of the Gospel, as now it is in our Land, doth not esteem Jesus Christ more precious than his Life, and all his Worldly Interests, yea, of greater benefit to him by his Death and Intercession, than all his Moral Excellencies, shall be condemned at last to Hell, for slighting the Gift of God, in giving his Son to be the only Saviour. Such persons may be excellent Commonwealths Men, good Subjects to any Sovereign; good, that is, in some sense good Friends and Neighbours, but they will be never admitted for Saints into the Kingdom of Heaven, and therefore let them look to themselves in time: *As for these mine enemies, that would not that I should reign over them, bring them hither, and slay them before me;* saith our Saviour in the Parable, meaning it of himself, Luke 19. 27.

Use IV.

By way of Address to the Philosophers of the Age, which are not a few, and withal as penetrating, profound and comprehensive as perhaps any Age in the World ever saw, the learned Ages of Athens, Chaldees and Egypt not excepted: You take great delight in the search of Wisdom, and indeed it is worthy of Men so to do, far more worthy than to heap up Riches, or to enlarge Empire and Dominion, though by fair means; yet I am much of Socrates's mind, of whom I have several times read, that he was chiefly for Moral Philosophy, how a Man should guide his Actions and his Thoughts. Now in my mind this discourse of the Apostle concerning the advance of true Holiness, which I verily believe the honest Philosophers aimed at, under the name of Virtue, is as acute and profound, as practical and experimental, is any Discourse that ever was framed by Man; and it hath this advantage of all other Philosophical Discourses, That though (as I humbly conceive) it was managed really with the Apostle's Reason and with his humane Understandings yet was his Pen guided all along by the holy Spirit; and the three conjoynd Chapters of 6, 7, and 8, to the Romans is a Complete System of Moral Philosophy.

By Moral, all the Learned (as I take it) understand that which concerns Manners, and is of perpetual and everlasting Obligation. As the Moral Law is opposed to the Ceremonial and Judicial, as being but positive and temporary, and whereas I call it Philosophy, we know that the first Word or Name for that which we now call Philosophy, was *σοφία*, Wisdom, *σοφία* is *ἡ σοφία τοῦ Θεοῦ*. Now this is truly *σοφία* *θεοῦ* *καὶ σοφία*, 1 Cor. 2. 6, 7, the Wisdom of God in a Mystery, even the hidden Wisdom, We speak Wisdom, saith the Apostle, amongst those that are perfect; that is, Men of any strength and growth in Religion. And I humbly conceive this was the meaning of the Apostle, We speak that which hath a good consonancy and harmony and agreement in itself, with all the true reason of a Man. And indeed, though I have been formerly, when I was a Child in Years, and a very Novice in Knowledge, (though now I do not pretend to any great strength, yet perhaps, through the Grace of God I may know a little) but though, when I was a meer beginner, I was affrighted by many from using Reason in Religion; yet for more than Thirty Years I have made bold in my small reading and Speculation to use my Reason, which I do heartily acknowledge to be very small: And though I am not of the Socinian Principle, (as it is generally said of them, that 'tis theirs) that we are not to believe any thing that our Reason cannot comprehend; yet I am not for believing any thing, but what we have reason to believe: But then I think it reason enough to believe any thing to be true, if I have reason to believe, that it is revealed by God. And I think it is the greatest honour we can do to God, to use our utmost reason in understanding what he hath revealed, and, as far as we may, to endeavour to perceive the *λόγος*, or reason of things revealed, but to acquiesce in the *ᾤον*, or that it is so, if we can see no further, and to bless God for it, and to practise universally according to our Information.

Now

Now as I conceive, in this Subject which I have treated of, and offer to your Consideration, as Philosophers, you have the whole of Moral Philosophy, or rather Theosophy, set forth in the most comprehensive Generals; you have the End which we ought to aim at, compleat Happiness hereafter, and a wonderful Foretast of it in this Life. The means of attaining it is virtuous or holy practice; now the means again of attaining to this ability of virtuous Practice, the Stoicks say, is the cutting off, or mortifying the passions or affections, which some have truly said is the cutting off the legs or wings which we should go or fly upon, and turning a Man into a Stock, the Peripateticks say, with more reason, the moderating of the passions is the better way. But alas! all the Question lyes here: How shall we come to moderate the passions? The Apostle tells you, with a great deal of truth, That if you go to the Law, which is the Rule of Duty to all the World, and try to get any affliction mortified (saith the Stoick), regulated (saith the Peripatetick), it will enrage all your evil inclinations, and make them more rampant and mad, than ever they were before. You might remain alive, and be pretty quiet, and have a good Opinion of yourself, and obtain a good esteem with others, if you would not come too near the unalterable Rule of Holiness and true Virtue; but if once you come strictly near that, and compare yourself with it, and observe your aberrations from it, and then try to reform by it, that you may answer the Pattern of it, you shall only still find that it will convince you and condemn you, and at last make you weary, and make you mad, and fill you with despair. You may chance find the Citadel of Conscience, and the mind hold out for the Law and for God, that is, in its bare Vote, but the City and Country round, the Affections and Body, every limb and every faculty shall revolt and desert, and do what they please, and yield no obedience; you shall find wlength no more conformity to the Rule, than the raging which *Medea* had by her *Vides meliora probos, deterius asequor*; She flies from one Country to another with her Familiars and Enchantments, and exerciseth such mad passions, as, I confess, I cannot bear the Description of in reading them, without a great discomposure of thoughts: And where is then the Stoick or Peripatetick with their two distinct ways?

But now when we come to Christ who hath satisfied the Law, and leave our old Schoolmaster, our old Husband, as being dead in all its Condemnation by the Body of Christ crucified, and do not so much as pretend to exact Obedience to the Law, but yet honestly endeavour to give all due Conformity to its Precepts, yet without the fear of being cast into Hell for every Failure, serve Christ and God in him, as an honest Son serveth his Father, or an honest Servant his Master, allowing ourselves no idle haunts, no extravagant outlets of any kind, enjoy the good things of this Life as other Men do, but in moderation; do the work of our Callings, Trades, Occupations, Studies, but without carking cares, as being assured that if we be diligent, God will provide, and will let us want for nothing: Here all is quiet, we have, or may and ought to have a sweet Calm, nothing disturbs us. If we walk according to this Rule, To do all to the Glory of God, and in dependance upon him, giving Thanks for so great a Saviour, peace shall be upon us, as upon the whole *Israel* of God. If we are guilty of Negligence, we must presently go to God by Prayer, confess our sins, charge ourselves honestly, severely, bitterly, according to the neglect; but we must not despond, but endeavour to double our Diligence and Watchfulness. In this way God hath the true Glory of an hearty Obedience; the Law of God is no whit dishonoured, for we bid not the least defiance, deny no Duty of Conformity to it, but we are free from the danger of its Condemnation, being secured by a Surety and Advocate. Thus the Righteousness of the Law is fulfilled in us, who walk not after the Flesh, but after the spirit. And whilst we remain faithful to our God in this way of sincere constant uniform Obedience, we have free Access to God as a Father. If we presume to Sin wickedly against our God, we must expect to be dealt with as Deserters and Apostates, and though even some of those may possibly be renewed again unto, and by repentance, yet it is an evil and bitter state indeed, and God alone knows when they shall recover their boldness and liberty of Access to God by a Spirit of Adoption. And in this plain Account I hope is contained the true Moral Philosophy, or rather Theosophy, which we need all to learn and practise by.

And

Sanctification by Faith Unobscured.

And here I hope I may, with very good pretence, make an humble Address to the Reverend Heads of Colleges and learned Tutors in the Universities, which I would do with the most submissive Deference, to intreat them, That in preparing Instructors of the People for the next Generation, they would teach them the Truth, as it is in Jesus; and I would bespeak them in the words of the Apostle Paul, *Ephes. 4. 20, 21.* *Τῶν δὲ ἔχ' ἑσῶς μαθήσαί τ' ἑαυτοὺς* "Εἰς αὐτὴν ἀκούσατε, καὶ ἐν αὐτῇ ἐδιδάχθητε, καὶ ἐν αὐτῇ ἐστὶν ἀλήθεια ἐν τοῖς ἱεροῖς." Where the Apostle is speaking of the evil state and conversation of the Gentiles. But ye have not so learned Christ: By learning Christ, I doubt not, is meant their learning the Doctrine of and concerning Christ, as Scholars and Students learn Authors and study Philosophers. Ver. 21. *If so be that ye have heard him.* The *Ephesians* never heard Christ in person, but they heard him preached: And been taught by him, or in him. How could they be taught by Christ? Only by his Word and by his Spirit. And what were they taught by him? The Answer follows, *As the truth is in Jesus.* This is the greatest thing that you Scholars are to learn, and you are to teach: I say not, that it is the only thing; But this is the true Philosophy, without which all that they can learn is perfect folly, *Rom. 1. 22.* speaking professedly of the Philosophers. I do not pretend to teach you, but only humbly to mind you of that which you cannot but know. I humbly beg you, for God's sake, for the Honour of our Lord Jesus, and for the Interest of so many Souls, as all Yourselfes and present Pupils may be concerned with and for, in Preaching and in the Prefs, that you make a most accurate distinction betwixt Law and Gospel, that *Moses* may not sit in our Saviour's Seat. You see how the Law-Preachers among the *Galatians* blended the Law and Gospel together, and thereby transferred their Auditors from him that had called them unto the Grace of Christ, or in the Grace of Christ to another Gospel, *Gal. 1. 6.* *Θαυμάζω ὡς πὶ τοῦ ταχὺς μετέστρεψε ἀπὸ τοῦ καλίστου ὁ ὑμῶν ἐν χρεῖσι Χριστοῦ ἐς ἕτερον εὐαγγέλιον.* Ver. 7. *Ὁ ὕμῶν ἄλλο.* Which is not another ἕτερον, but not ἄλλο, *diversum non aliud.* There was but one Gospel, and could be but one; yet this might be so diversified by legal mixtures, as to be called another Gospel: And I shall give no further proof of this at present, than the foregoing Discourse, which I have thought necessary, or at least convenient to make; in which, I hope, I have made it appear, That the seventh Chapter of the Epistle to the *Romans*, is not to be underflood of St. Paul, as in his regenerate Estate, but as under legal Convictions; or rather, of a third person, personated in the first, which is so far from being rightly understood, that perhaps the greater half of Divines understand it of St. Paul himself: So subtle an evil is that of Legality, or seeking to be justified by the Law, that it cannot easily be understood in the clearest Gospel-light: But, *Qui bene distinguit bene docet*; and if any Monopoly be fit to be claimed by an Academy, I humbly conceive it is that of Distinctions. Your Students are taught learned and polite Ethics: but if they be not taught how to avoid the Condemning Power of the Law by the Grace of the Gospel, the Law will condemn them. If they be not well warned of the enraging irritating force of the Law (occasionally) upon all their Lusts, when they seek to be reformed by it alone, that which was ordained unto Life will be found Death unto them; and Sin taking occasion from the Commandment, will work in them all manner of Concupiscence and Sin, that it may appear Sin, working Death in them by that which is good, will by the Commandment become out of measure sinful, *Rom. 7. 10. 8. 13.*

life VI.

Here I have a very fair and just occasion to speak to those that I doubt will have little mind to hear or read what they should, but if any such chance to read this Paper, let them consider it. If those that endeavour in some seriousness and earnest to reform themselves by the Law, yet, for want of understanding the Grace of Christ, cannot attain unto true Holiness and Peace; What Peace, what Comfort, belongs to those that heed not either the Precepts of the Law, or the Promises of the Gospel? What though they call themselves Churchmen and Sons of the Church? What if they be of separate Assemblies, if they walk not after the Spirit, but after the Flesh, they are the Devil's Slaves, and Firebrands of Hell: *There is no peace, saith my God, to the wicked, Isa. 48. 22. Without holiness no man shall see the Lord*: Holiness is the true end of all Religion; we must attain unto Holiness, or

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we can never please God, in any Religion that we profess: *Cease to do evil, learn to do well, put away the evil of your doings.* Come now and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. *Esaï. i. 16, 17, 18.* There is no communion with God, no Fellowship or Converse with or Approach unto God (for all these I take to be understood by Reasoning together,) without washing and cleansing ourselves. Before this in the 11, 12, 13, 14, 15 Verses, God renounceth all Acceptance of any thing they did in Religion: *To what purpose is the multitude of your sacrifices unto me?* &c. saith the Lord. Men may use some kind of honest Endeavours after Holiness, and fail of attaining what they seek after. Thus the Apostle witnesses of the Jews, *Rom. 9. 31.* But Israel which followed after the Law of righteousness, hath not attained to the law of righteousness. Verse 32. *Wherefore? because they sought it not by faith, but as it were by the works of the law.* Now for these the Apostle had a great deal of Pity and Commiseration, as you may see *Rom. 9. 1, 2, 3.* *I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness, and continual sorrow in my heart, For I could wish that myself were accursed from Christ, for my brethren my kinsmen, according to the flesh, who are Israelites, &c.* And so *Rom. 10. 1, 2, 3.* Brethren, my hearts desire and prayer to God for Israel is, that they might be saved. For I bear them record, that they have a zeal of God, but not according to the knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves to the righteousness of God. Now I have made these two last Quotations, to prove, That Men may in some sort and way have a great Zeal and Endeavour to please God, and to be the Favorites of Heaven, and yet lose their labour. What shall become then of those that take no pains in Religion at all? and indeed, do not truly endeavour to become universally Holy? but please themselves with some poor low ends in their Profession, short of this only worthy design. I shall conclude this Application with those words of the Apostle, in *Rom. 6. 21, 22.* *What fruit had ye then in those things, whereof ye are now ashamed? What real Profit, or what real Comfort had ye in those sinful Pleasures and wicked Courses wherein once (in the State of Unregeneracy) ye indulged yourselves? Wicked Men of the World take a great deal of pains to get Profits, and Pleasures, and Honours, and what doth it afford them? What comfort have they of it at the very time, upon a sober Review and Consideration? The Answer is, None at all; and besides, now ye are ashamed of what ye then did; then it was no matter of Comfort, and now 'tis a matter of Shame.* But what follows, *Ver. 22.* *But now being made free from sin.*— (Who is free from sin? Answer, Every Saint of God is free from Sin in the Apostle's sense, not in the sense of a quarrelsome Scholastick.) *and become servants to God, you have your fruit unto holiness.*— That is a present rich Fruit indeed, that by turning to God, and exercising ourselves unto Righteousness, we attain unto an Holy Frame, and Temper, and Readiness to every good Work.— *And the end everlasting Life.* The Law teacheth Holiness, and the Gospel effects it; and though some may lose their labour, that are at some pains in Religion, for want of diligent Enquiry after the right way, as the Jews did, and all that seek to be justified and sanctified by the Law will do, yet they that are at no pains at all in Religion, are sure to tumble into Hell: *Strive to enter in at the strait gate,* saith our Saviour, *for many, I say unto you, shall seek to enter in, but shall not be able.* *Luke 13. 24.* If seeking will not do, but we must also strive to enter, what will become of those that do not so much as seek?

And now I would end this Subject, which is grown under my hand to double the largeness that I intended it, with a Use of Consolation to all the true Saints of God. Are there any (as I hope there are many) that have been duly convinced of Sin, how great an Evil it is; how it hath dishonoured God, and defiled and debased their Nature, and Noble Soul, which is God's Off-spring, and endangered their sinking under the Divine Displeasure to Eternity, and especially of the great Sin of not believing in Christ, but rather seeking to be justified by the Works of the Law; have they at last found themselves killed by the Law with a Thousand Deaths, and been driven to flee from the Wrath that is certainly to come, unto the Hope that is set before them in the Gospel? Have they been convinced of Righteousness,

Use VII.
Of Consolation.

Sanctification by Faith Undicated.

teousness, because Christ is gone to the Father, and we are to see him no more, till his second coming, and from hence conclude, that he hath brought about Everlasting Righteousness by his Death? for else how could he, upon whom his Father laid the Iniquities of us all, and did, while he was punishing him upon the Cross, (as it were) forsake him, be admitted again into his Father's presence as an Advocate for us? Have they been convinced of Judgment, as knowing that because Christ hath died, and is again gone to the Father, that therefore the Prince of this World (the Devil) is judged and condemned, and shall be cast out of his Tyranny over Men all Men that betake themselves to Christ, the Captain of their Salvation, who by Death destroyed him that had the power of Death, that is, the Devil, *that he might deliver them; who, through fear of death, are all their life-time subject to bondage?* Heb. 2. 14, 15. And so have they betaken themselves to Christ, as their Head and Husband and only Saviour, that he may be made of God unto them Wisdom, Righteousness, Sanctification and Redemption? Why, unto you is the Word of this Salvation sent: You are the blessed of the Lord, and ye shall be blessed, and the Gates of Hell shall never prevail against you: You are called to resist the Devil, to fight against Principalities and Powers, and the Rulers of the Darkness of this World, and against Spiritual Wickedness in high places, *Ephes. 6. 10, 11, 12.* And for this end you have a Suit of Spiritual Armour, the Armour of God on the Right-hand and on the left, from Head to Foot; and ye shall be made more than Conquerors, through him that hath loved you to the Death of the Cross. Rejoice in the Lord always; and again, I say, rejoice. Read the eighth Chapter to the *Romans*, and take Courage and Everlasting Consolation. All things are made sure for your good and interest. Be but faithful to God, and never fear his Grace to you. Sing your Triumphant Songs, the Song of *Moses* and the Lamb; both Law and Gospel shall comfort you. If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? *We are the circumcision that worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh,* Phil. 3. 3.

I will lead you to one rich Walk, where you may expatiate and delicatise your holy Souls. For I speak here to none but those that are sanctified and effectually called: It is *Gal. 3. 1, 2, 3,* to the 7th inclusive. *Now I say, that the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all, but is under tutors and governors, until the time appointed of the father; even so we, when we were children, were in bondage under the elements of the world: but when the fulness of the time was come, God sent forth his Son made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons.* Under the times and dispensations of the Old Testament, till the coming of Christ in the flesh, the People of God, even the true Saints of God, were like Children, though great Heirs, kept at School, bred up at a distance from their Father's House in a state of darkness, fear and bondage, knew little of their Privileges and Inheritance; tho' they were saved by Faith, and had the Gospel preached to them in an obscure way, yet it looked all like Law, till Christ, the Eternal Son of God, was made of a Woman, and made under the Law, they also were (as it were) under the Law: But now, in the days of the Gospel, especially since the Ascension of Christ, and his Mission of the Spirit, the Dispensation is quite altered, and they are, like Heirs, called home to the possession of their Inheritance, to live like those that are Lords of all. Now they are endued with a Spirit of Adoption, by which they come to know themselves Sons and Daughters unto God Almighty, *Verse 6.* *And because ye are sons, God hath sent forth the spirit of his Son into your hearts, crying, Abba, Father.* *Abba, Syriack, & Πατήρ, Greek for Father.* That is, Father in all Languages, to Saints of all Nations, *Verse 8.* *Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.* In the days of the Gospel, heavenly things are brought down to us in the greatest plainness, so that a truly holy Soul may converse and treat with them with great freedom. *Ephes. 2. 3, 6.* In two Verses you have three of the greatest Privileges expressed, that the mind of Man can possibly conceive: We are said there to be quickened together with Christ, to be raised up together, and made sit together in heavenly places with him.

Can

Can there be a nearer approach of an Heir to his heavenly Inheritance? Col. 2. 20. *If there-fore ye be dead with Christ from the rudiments of the world, why as though living in the world are ye subject to ordinances.* Col. 3. 1. *If ye be therefore risen with Christ, seek those things which are above, where Christ sitteth at the right-hand of God.* Verse 3. *For ye are dead, and your life is hid with Christ in God.* We must live as those that live in Heaven with Christ, Phil. 3. 20. *For our conversation is in heaven.* 1 Cor. 3. 3. *Are ye not carnal and walk as men?* Saints should not live like other Men; no, not like Men: You are *Sons and Heirs*, and have liberty to call God *Father*. Our Lord hath taught us to begin our Prayers to God with this rich and high Appellation of, *Our Father*. Endeavour therefore but to live like Children of God, and you may with holy boldness call God *Father*; and if you can look up to God as your Father, you highly dishonour him, and disparage yourselves, to doubt or fear of what may befall you from Men or Devils all your life long. Therefore I say it to all the Saints of God, and I humbly beg of God, that I may ever attend the Exhortation, Endeavour to walk worthy of God, unto all pleasing, keep your Watch strictly over your Hearts and Ways, and go on your Way rejoicing, through Thick and Thin, through Fire and Water, through Troops and Armies of Men and Devils; the World is conquered for you; Devils and Principalities are triumphed over; your own innate and inbred Lusts shall not be too strong for you, if you still, by the Spirit, faithfully endeavour to mortify the Deeds of the Body. Heaven stands open to you; Mansions are prepared; Angels are ready for your safe Convoy. Die you must; but Death hath lost its Sting; and there is no greater Friend than Death itself, next to a Holy Life; for *Death is also Yours*, and that is the Porter that lets you into your Resting-place. The Law cannot condemn you, and the Gospel will save you.

APPENDIX.

THAT the assertion of the Apostle, in *Rom. 7. 9.* *When the commandment came, sin reviv'd, and I died,* is plainly meant of the Moral Law, I shall now endeavour to make appear.

For this I reckon, there are several proofs in this 7th Chapter to the *Romans*: First, if we consider to whom this Epistle was written, it was to the *Romans*, who were certainly as much Gentiles as Jews, and more, *Rom. 11. 13.* The Apostle tells them, *I speak to you Gentiles; forasmuch as I am the Apostle of the Gentiles, I magnifie mine office.* Now to these he saith, *Rom. 7. 4.* *Wherefore my brethren, ye also are become dead to the law, by the body of Christ, that ye should be married to another, even to him that is raised from the dead, &c.* How could they become dead to the Law, that were never alive to it? or to whom the Law was never alive? For the Law was never alive to them, except the Moral Law written in the Heart. They were never under the Ceremonial Law, but under the Moral Law they were born, *Rom. 2. 14.* *For the Gentiles which have not the law, do by nature the things contained in the law: these having not the law, are a law unto themselves: Verse 15. Which shew the work of the law written in their hearts, &c.* The Ceremonial Law was not written in the Heart of Man. Therefore, here by Law, viz. in the 2d. Chapter, must be meant the Moral Law; and this was all they could ever be alive, or become dead to. 'Tis true, the Jews might be said to become dead to the Ceremonial Law too, by the Body of Christ crucified: But this was as nothing to the *Romans*, or meer *Gentiles*.

To leave then this Argument from the persons to whom he wrote, (being *Gentiles*) and to speak only to the nature of the thing, in *Rom. 7. 5.* It is said, *For when we were in the flesh, the motions of sins which were by the law, did work, &c.* What motions of sins can we suppose to be wrought by the Ceremonial, or Judicial Law, more than, as they commanded Duties but gave no strength to perform, which is the cause why the Moral Law wrought the same Effect? Doth there appear any peculiar reason for this Effect, from either of these Laws, which is not found in the Moral Law? Or, if there do, how doth this affect the *Romans*, that were never under them?

Again, Verse 7. *What shall we say then? is the law sin? God forbid: nay, I had not known sin but by the law; for I had not known lust, except the law had said, Thou shalt not cover.* What Law saith this? Why it is the Tenth Commandment of the Moral Law. Therefore, it is the Moral Law that is the first Husband spoken of. Again, Verse 8. *But sin taking occasion by the commandment, wrought in me all manner of concupiscence: For without the law sin is dead.* Can all this be colourably said of the Ceremonial Law, and not rather of the Moral Law? As it forbids all Sin, and commands all Duty, and gives neither Strength nor Pardon? Whereas the Ceremonial Law doth not command so much, and yet gives some intimations of Pardon, by the Sacrifices which it enjoys. Verse 12. *Wherefore the law is holy, and the commandment holy, and just, and good.* I question whether this can be Scripturally, and Theologically spoken of the Ceremonial Law, which (in a Sence) is said not to be good, *Ezek. 20. 25.* *Wherefore I gave them statutes that were not good, and judgments whereby they should not live, Dedi eis præcepta non bona, id est Præcepta Ceremonialia, saith Pole in Loc.*

APPENDIX.

Verse 14. *For we know that the Law is spiritual.* This is truly said of the Moral Law; but it is said of the Ceremonial Law, that it was a *carnal commandment*, Heb. 7. 16. and Heb. 9. 10. It is called *carnal ordinances*, Rites or Ceremonies. Again, Verse 9. of *Rom. 7.* *For I was alive without the Law once.* Let us suppose, for the present, that the Apostle speaks properly in his own Name. When was ever the Apostle alive without the Ceremonial, or Moral Law, who was bred up at the strictest rate under them both as a Pharisee? The meaning therefore is, he was alive without the Law, that is, before the Law came with its pressing Convictions; and what shall we imagine that these Convictions were? What? That the Ceremonial Law came with its Convictions? That he had neglected so many Washings and Sacrifices, &c. Who ever understood it so? Is it not rather understood by all, that the Moral Law came in upon his Conscience, as a spiritual and Holy Law, and the very Transcript of the Holiness of God, and charged him with that, as Sin, which he never understood to be Sin before, as he instanceth in Lust and Coveting, and so made him appear guilty before the Holy God, so as he could never hope to be accepted with God, without Pardon and a Saviour? And what other Law could this be, which should be said to come thus, but the Moral Law? That which was ordained to be Life to Adam, he found to be Death to him, being once (indeed) and forever broken by his first Parents and by himself.

So by all these Texts out of the chief Chapter which I have (in the foregoing Discourse) been explaining, I apprehend it is evident, That the Apostle speaks chiefly, if not only, of the Moral Law. Therefore the Moral Law was their Husband which they were to forsake, and to be married to another, even Christ, in order to Justification: and if they, then we and all Men in the World, for there is, *par ratio*, a like and equal reason for them and us.

If any shall doubt of the Evidence here given, I question not to encrease it undeniably by those several other places where the Apostle mannaages the Dispute against the Jews in the Subject of Justification by Faith.

A Second APPENDIX.

ANother of my worthy Friends, to whom I communicated my Manuscript for his judgment of it, questioned whether it could be made to appear, that the Law did so much as accidentally enrage Lust, and occasion greater sinning in those that seek to be justified by the Law, and was inclined to think, that the Law did only aggravate the guilt of any Sin, and so wound the Conscience; and that this should be all the meaning of those words, *When the commandment came, sin revived and I died; and the commandment which was ordained to life, I found to be unto death*, Rom. 7. 9, 10. But I am still of opinion, that there is and must needs be a farther sense in the words, and that when a Man seeks to be justified by the Law, (which is a Distemper very incident to Humane Nature, under divers shapes and forms, and the most subtle and unaccountable Disease of Mankind) the Law, instead of justifying, (which it can by no means effect) doth not only aggravate Sin, and kill a Man, as a Ministration of Condemnation, but doth (though accidentally, yet certainly) work in us all manner of Concupiscence, and doth bring forth new Fruit unto Death, as well as discover the old; for which I think there are several very considerable Proofs in this seventh Chapter to the Romans, and I shall take them as they lye in order:

Verse 5. *When we were in the flesh, the motions of sin which were by the Law, did work in our members to bring forth fruit unto death.* When we were in the flesh, that is in a state of Unregeneracy, and so under the Law had not betaken ourselves to Christ for an Husband, the motions of sin did work. This methinks cannot be understood of Past-sins, that we were then convinced of them by the Law, but they are Motions or Inclinations towards sinning; so the Expression is continued, *they did work*, in ordine ad, *to bring forth fruit unto death.* That is, towards new Commissions; and these Motions of Sin are said to be by the Law. How can this be interpreted of laying on guilt, or charging us with guilt for Sins already committed? So accordingly the Antithesis in the next Verse seems to carry it.

Verse 6. *But now we are delivered from the law, that did thus produce (and not only discover) Sin, that being dead wherein we were held, (that is the Law) that we should serve in newness of spirit, and not in the oldness of the letter; or as it is in Verse 4. That we should bring forth fruit unto God.* This part of the Antithesis speaks clearly of doing good Actions, therefore the other part of the Antithesis must speak of doing ill Actions, by bringing forth Fruit unto Death; for, *Contrariorum Contrariae sunt Rationes.*

Again, Verse 8. *Sin, taking occasion by the commandment, wrought in me all manner of concupiscence; 'tis one thing to work it, and another to discover it; so it follows, for without the law, sin is dead; that is, (or seems to be) dead as to energy, not as to discovery or being made to appear, or becoming alive in its guilt only,* καὶ ἐν τῷ νόμῳ ἐγενήθη ἡ ἁμαρτία ἐν ἐμοὶ ὡς θάνατος. *zeleni yd vbius d' uapista vspad.*

But let this 8th Verse, and the 9th and 10th following, be taken in this sense: For making the guilt of sin to revive: Yet what shall we say to the 11th Verse, *For sin taking occasion by the commandment, deceived me?* First, this Phrase, *taking occasion by the commandment*, *Arrepta occasione inflammandi* (*per legen vetantem*) *concupiscenciam*, Vatablus in Pol. Versu 8vo. *Multi interpretes ἀφορμὴν exponunt occasionem putant; idem dici quod vulgari proverbio insimur in Veritum*, Grotius in Pol. So that this taking occasion by the Commandment, is by these Interpreters understood of taking an advantage towards new Commissions. 2. Again, *Deceived me*: How can sin, (that is, indwelling sin, or sinful Inclinations) be said to deceive, but as it had a kind of malicious Design (by a *Προσπορεύει* here) to draw the sinning person farther into actual Commissions, by which also it slew him, not only by charging

ging the Guilts that had past, for that is the work of the Law to kill that way, by way of charge; and not the work of sin or sinful Inclination called Concupiscence; sin doth not charge home sin upon the Conscience, but Concupiscence here called sin promotes further Commisions, *seduxit me, i. e. in suas partes me dolose traxit, ab errare me fecit, longius me abduxit a via iustitia; ad peccandum me pellexit, &c.* Menochius, Estius, Beza, in Pol. But methinks the 13 Verse, plainly makes it appear, that sin takes a great advantage towards strengthening and promoting itself in the Sinner, or sinful Person, by the Law, according to the *Protopoea*, wherein the Apostle makes sin an Agent, and as it were a Person. *Was that then which is good (that is the Law) made death to me? God forbid. But sin that it might appear sin, and shew itself in its Colours, working death in me, by that which is good, that sin itself by the commandment might become out of measure sinful.* I would fain know what tolerable sence can be made of these words, but that they must afford a plain proof of what I have been contending for? 'Tis true, 'tis sence to say, that sin by the Commandment appears to be sin, because it is forbidden by the Commandment, and *ἡ ἐπιβολὴ ἐστὶν ἀνομιᾶς*, 1 John 3: 4. *Every sin is a transgression of the law.* And it is sence to say, that sin brings us to death by that which is good, that is the Law forbidding it; but how will this plain honest sence bear all the heighth and heat and smartness of the Apostle's arguing in this Verse, *But sin, that it might appear sin working death in me by that which is good, that sin by the commandment might become out of measure sinful?* Sin appears to be sin by the Commandment, but how doth it appear out of measure sinful? How doth this *But* come in? *But sin that it might appear sin*, namely for this Reason, for that it works death in me by that which is good. I say, how doth this *But* come in? 'Twill not bear a Discretive, to say only, that the Law threatens with Death a Man, that doth such and such things, and he sinning or transgressing falls under this penalty; this is no wonder at all. How doth sin appear out of measure sinful, by this? How doth sin shew such extraordinary Venome in this? That it lays a Man under the penalty of the plain Law? But now if sin that is indwelling-sin or Concupiscence hath such a mischeivous devilish nature in it, that it doth not only lay us under the penalty of Death, but will therefore sin because sin is forbidden, and will therefore break the Law because it forbids sin, and take its very rise and occasion to all manner of Wickedness, and work in us all manner of Concupiscence, from that which is holy, just and good, this shews sin, and that by the Commandment to be a thing out of measure sinful, this sets forth sin in its true Colours and shews it to be sin indeed; a thing that cannot be decyphered by any worse Name than it hath already, *Sin that it might appear sin, &c. and out of measure sinful.*

F I N I S.

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